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REVELATIONS

OF

ANTICHRIST,

CONCERNING

CHRIST AND CHRISTIANITY.

Portrait of the Author, by the Prophet Esdras.

"*The form of his countenance is like that of a wild beast; his right eye like the star that rises in the morning, and the other without motion; his mouth one cubit; his teeth a span long; his fingers like scythes; the track of his feet of two spans; and in his face an inscription,* Antichrist."—REVELATION OF ESDRAS; Ante-Nicene Christian Library, vol. xvi, p. 472.

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PREFACE.

ANTICHRIST is come; and here is the book of his REVELATIONS. The meaning thereof is plain and needeth no interpreter.

The historical existence of Jesus has been doubted by many, and a few learned critics have ably maintained the negative. But the existence of the twelve Galilean Apostles has barely been questioned till now. In this work a thorough though concise examination of both questions has been undertaken.

If the Gospel Jesus is a myth so are his twelve Apostles. Historically they must stand or fall together.

The recent publication in English of the Christian writings of the first three centuries makes the investigation more easy than heretofore. Outside of the New Testament, the writings of the Ante-Nicene Fathers, and Eusebius's Ecclesiastical History, there is little or nothing that throws any light on the subject, except the significant silence of Jewish and Pagan writers.

Most readers will perhaps condemn this work and denounce its author on the ground that even a false faith is better than none. Is not this a groundless assumption? If the detection or exposure of error destroys faith, of what use is such faith? If Jesus Christ is a myth, how much better is Christianity than Paganism? If the

Gospels are monkish legends, who are the liars and deceivers? If Christendom is worshiping a false God, is not ANTICHRIST a benefactor instead of a blasphemer?

P. S.—Just as our work was well nigh completed, including substantially the foregoing PREFACE, we found a copy of the "Sepher Toldoth Jeshu" story in Hebrew and Latin. Soon afterwards we found a partial translation of another version of the same story, together with all the passages in the Jewish Talmud that are supposed to relate to Jesus or Jeshu. These we have embodied in an APPENDIX, and have added thereto further evidences which in our judgment prove that Jesus, Paul, and Cephas, otherwise called Peter, lived and died before the Christian era.

Thus unexpectedly has our hypothesis of a mythical Jesus in the days of Pontius Pilate been confirmed.

We claim in these pages to have presented many new and startling facts bearing upon the momentous question. To err is human; our logic may be unsound, but facts must settle the controversy.

This is the most radical attack ever made on Christianity. The superstructure has been shattered by other engines; the present assault is at the foundation, which is at last discovered to be only piles and plank, without even a Paul or a Peter, much less a Christ Jesus, for a corner-stone.

CHAPTER I.

ANTICHRIST NOT A LIAR.

ANTICHRIST is a bad name; so was Christian at first. Both were invented and applied as terms of reproach. To be a Christian has been for centuries respectable; the time may come when it will be so no longer, and then of course the terms Antichristian and Antichrist will not be disreputable.

The first use of the word Antichrist is in 1 John ii, 18. Perhaps it was but another name for the "man of sin" or "son of perdition." At all events, John applies it as an opprobrious epithet to such as deny the Father and the Son, and assumes that whosoever denies the Son denies the Father. Quite true; for if there is no child there can't be any father. Now ANTICHRIST denies in the first place that there ever was any begotten Son of God, and in the second place that there is any proof of the existence of the person called Christ; therefore, ANTICHRIST accepts the epithet even as John intended to apply it.

But there is more significance in what John says about Antichrist than appears to the superficial reader. Why was he so worried about certain persons who denied that Jesus had come in the flesh, that he called them Antichrists? If Christ had indeed existed in the flesh only fifty or sixty years before John wrote, there must have been many then living besides himself who knew it. Is

it not extraordinary that as early as the year 90, when John is supposed to have written his Epistles, there were those who asserted that Christ had not come in the flesh? Church history tells us that shortly after the date of the crucifixion there were learned sects of Christians who denied that Christ was ever born, or that he ever existed save in appearance. And could the light of history shine on the first two centuries of the Christian era, as later periods have been illumined, it would probably appear that not only Pagans, but even Christians, denied the corporeal existence of Christ, maintaining that he was only an ideal being, like Apollo or Prometheus. Before the beginning of the Christian era there is reason to believe that such an ideal being was worshipped by the Essenes, and it is possible, nay, even probable, that they named him *Christos*, the anointed; that they substituted for the bloody sacrifice of a beast the ideal sacrifice of a man, and that the man thus sacrificed grew into a deity, and was called the Son of God. This was a sacred mystery. But as the doctrines of the Essenes spread among the common people, it was necessary to present to their simple minds a real and not an ideal sacrifice. So the story of the birth, life, death and resurrection of Jesus was invented and woven into the sacred literature, and thence came Jesus the Christ, or Jesus Christ, a fictitious character, located in the obscure country of Palestine. Those initiated into the sacred mysteries knew the Gospel stories were false, but considered it necessary to keep up the imposition for the purpose of propagandism.

But while this transition of faith was going on, some of the more conscientious teachers began to tell the people that the Jesus Christ they were worshipping was not a real historical personage. This was regarded by the conservative priests as a dangerous disclosure, and so John

denounces the innovators as liars and Antichrists, knowing that he himself and his fellow priests were the pious liars, and that the Antichrists were telling the truth. But truth, especially historical truth, was not mighty in those days. Error prevailed, and the mythical Christ became the historical Jesus, supported by testimony that would be scouted by any reasonable tribunal. For 1,500 years those who dared to doubt the truth of the testimony have been vilified and crushed by the power of the priests. Now some of these very "ambassadors of Christ" are beginning to concede that the testimony is not altogether true. By-and-by they may find that it is entirely false as regards the history of their deified Son of God.*

CHAPTER II.

INSPIRATION GIVEN UP.

Plenary inspiration, the sheet-anchor of Christianity, has undergone such fearful strains of late that it is about to be abandoned. Its untenableness has long been apparent to the most enlightened of the Christian crew. Many have striven, by substituting *partial* for *plenary*, to save the ship, but in vain; the mended anchor was as unsafe as the damaged one. So at last they are beginning to cry out, "Cut her adrift; the old anchor is of no use anyhow; there isn't going to be much of a storm,

* A fictitious character does not preclude the existence of a real one with leading traits of resemblance. Indeed there may be many archetypes, as in the case of William Tell, who is now proved to be a myth; yet a similar legend is told in other countries besides Switzerland, and doubtless the feat he is said to have performed has been repeated many a time in the world's history. Our hypothesis in regard to the origin of the Gospel fiction is based mainly on the lack of historical evidence of the existence of such a Jesus as the Evangelists describe in the early part of the first century.

and the ship will get into port, safely moored, without any anchor."

This is not fancy, but fact. The *Independent* is one of the leading organs of Christianity. Its theology may be a little loose, but theology anyhow is an uncertain thing. Hard-shell Christians may question its Orthodoxy, but to rule it out of the ring of evangelical Christianity would be to break up the foundation of Protestantism.

Hear now what the Rev. Augustus Blauvelt, D. D., one of the ablest writers for the *Independent*, says in that paper of August 13, 1874:

"Let any one continue, therefore, to hold the purely personal opinion that the Bible is verbally inspired who can do so, as millions can and will. But it is not an opinion about the Bible which can in these days be so triumphantly established, in defiance of the more powerful modern objections, as to settle the modern unsettlement about the leading features of the Christian faith.....Well, therefore, may the Rev. Mr. Hunt, a conspicuous Christian contributor to *The Contemporary Review*, recently exhort: 'Let Protestant England [and we would add, let Protestant America] learn from Protestant Germany that the principle of resting Christianity on the formal canon of Scripture is hopeless. Let all theories of inspiration be dismissed,.....that every work on Bible learning may not be, as in recent days it has been, the occasion of a new religious panic and a disturbance to the faith of Christians.' Even in the judgment of multitudes of the most intelligent Christians living, therefore, it may be regarded settled that it will be impossible to save the belief in so much as the leading spiritual features of Christianity if, despite modern objections, the effort be made to save that belief by maintaining the Orthodox dogma of the inspiration of the Bible."

Dr. Blauvelt wants to avoid "a new religious panic" every time "a new work on Bible learning" is issued, unconscious that he himself is creating the newest and most dismal panic that Christianity has yet known. To save the belief in the "leading spiritual features of Christianity," he says it is necessary to give up the

dogma of inspiration, which he characterizes as "*an egregious Orthodox theological absurdity*," having "nothing whatever practically to do with saving the belief in the leading spiritual features of Christianity." Having abandoned this "obsolete defence," as he terms it, the Doctor proposes to defend Christianity as "a purely historical question, and argues thus:

"One whose sole object is the discovery of truth, might, for example, precisely as well demand the guarantee of the dogma of inspiration for the historical records of the career of Christ as for those of the career of Cæsar.....Hardly a worse mistake can be committed in dealing with most skeptics at the present day, than to begin by insisting upon the inspiration of the Bible.....We should make it our first aim to substantiate the great facts which are recorded in the New Testament.....We must meet the skeptic on the ordinary level of historical investigation.....Unless he can be satisfied of the credibility of the Gospels in these main particulars, it is useless to go further and attempt to convince him that this body of writings is the product of divine inspiration, much less that they contain no sort of error."

Freethinkers, do you hear that? Your standard publications against the Bible are all obsolete. The warfare is ended, peace declared, and you are invited to join the new Broad Church of Dr. Blauvelt. You have been assailing the dogma of inspiration, and Christians have been defending it as the bulwark of Christianity, until at length they discover that it is not only indefensible, but useless. They have been defending a false issue. One may deny inspiration and no longer be called an Infidel —may reject revelation and no longer be called a Deist. Henceforth you are all to be gathered into one fold and called Christians, provided you concede the historical existence of Jesus, and accept so much of his teachings as commend themselves to your judgment and conscience; for surely in the new dispensation the Protestant principle of the right of private judgment is not to be denied

as applied to the words of Christ, any more than to the rest of the hitherto falsely so-called Word of God. Besides, as Dr. Blauvelt himself admits, the first aim will be "to substantiate the great facts which are recorded in the New Testament," and this is to be done "on the ordinary level of historical investigation:" so that the precepts given, the words spoken, and the claims set up by Christ, are first to be tested by historical proof, and then by an appeal to reason and conscience. Of course, history will fail to establish all the facts, and some of the precepts, at least, will be found self-contradictory or at variance with reason and conscience, so that great latitude of belief must be allowed, even to the denial of the divinity of Christ.

Perhaps Dr. Blauvelt has not thought of this. He may think it an easy thing to establish the leading facts of the New Testament by historic proof, but he will find not only these, but all the facts, so barren of proof that even the fact of the historical existence of Jesus will fade into fiction. O Doctor! in abandoning the outworks of inspiration and retiring to the historical citadel of your high priest and king I fear you will find that he is not there, and never was there—that he was never aught but the creature of pious fiction, like his prototype, Christna of India.*

* The above was published in the *Boston Investigator*, in October, 1874. Indeed it was the first of a series of articles signed "ANTICHRIST," and but for the welcome with which it was received by the Editor, who announced that Antichrist had come, and hoped to hear from him often, this work might not have been undertaken. Two years later, Dr. Blauvelt was suspended by the Classis of Kingston, N. Y., for heterodoxy, and upon an appeal to the General Synod the decision of the Classis was affirmed.

CHAPTER III.

WAS CHRIST EVER BORN?

The great Congregational preacher of Brooklyn lately spoke of the story of the Garden of Eden as a "parable." Twenty-five years ago he would not have dared to do it. He is now completing a "Life of Christ." Would he dare to hint, even, in that work that the birth of Christ is a fable? No, not yet; but twenty-five years hence many Christian ministers will probably say it boldly, and with as much safety as Mr. Beecher now speaks of the "parable of the fall." His "Life of Christ," volume II, may perhaps prove a success, as the first volume has done, but Antichrist prophecies that before the year 1900 the whole work will be "knocked higher than a kite." Beecher no more believes that Christ was born of a virgin than we do; nor do many of the most enlightened clergymen believe it. Mark and John are silent about the nativity, and the earliest and most intelligent Christian sect, the Gnostics, maintained that Christ was never born.

Is any argument needed to discredit so manifest a myth? If so, consider the remarkable fact that the date of the nativity cannot be fixed.—Says Chambers's Encyclopedia:

"The date of the birth of Jesus is now generally fixed a few years —at least four years—before the commencement of the Christian era. The reasons of this opinion we cannot here state, but it may be observed that the reckoning of dates from the birth of Christ did not begin till the 6th century, when error on such a point was very probable. The precise date of the birth of Jesus, however, cannot be determined, nor can the year of his death be much more confidently stated. The common computation fixes his death in 33 A. D., or when he was probably at least 37 years of age. As to the month or day of the birth of Jesus nothing is known, although the

circumstance that shepherds were watching their flocks by night, makes it very certain that it did not take place at that time at which the festival of Christmas is held."

The error of the date first fixed for the birth of Christ was a very natural one. Dionysius, a Roman abbot, by nation a Scythian, undertook from religious motives to establish a Christian era. This was in the early part of the 6th century. Taking as the basis of calculation the statement of Luke, that when Jesus was baptized by John he began to be about 30 years of age, and that John began to baptize in the 15th year of Tiberius Cæsar, and allowing one year for John's prior ministry, the birth of Jesus would fall 14 years before Tiberius became Emperor. The calculation was a very simple one, based upon the figures of Luke, the only Evangelist who attempts to give dates. But Dionysius and his fellow priests overlooked one important fact, viz., that Herod, who, according to Matthew, ordered a slaughter of infants in the hope of destroying the little rival to his throne, died three or four years before the date of the birth of Jesus, as they had fixed it. So the churchmen of later times, in order to save the story of Matthew, have been compelled to set back the birth of their God at least four years, to the serious detriment of Luke, who should have made Jesus at least 34 years of age instead of 30, when he was baptized by John.

But a set-back of *more* than four years is necessary to accommodate the story of Matthew, who sends the infant Jesus to Egypt to escape the massacre, and keeps him there until the death of Herod. The period of the sojourn in Egypt is not stated by Matthew, but in the Gospel of the Infancy, a book of almost if not quite equal antiquity to Matthew, it is three years. (Ch. 25.) If, therefore, the story is to be credited at all, the birth of

Christ must be fixed about 7 B. C., which would make him 37 at his baptism.*

Alas! poor Luke! Your pitiful attempt at chronology has betrayed you. Was it the Holy Ghost that misled you into an error of from four to seven years? Oh! no, for inspiration is played out now; the more sensible and progressive Christians have given it up, and defend their system on a purely historical basis. No inspiration is needed to inform the world that Christ was "about 30 years of age" when he was at least 34, and probably over 37. Any profane historian would guess nearer than that. It is bad enough for the Holy Ghost to confess that he seduced the innocent and confiding Mary, without falsifying the chronology of the scandalous affair. If it was he who inspired the record of Matthew and Luke, he is a worse liar than Antichrist was in the pretended estimation of John.

Is it not a most remarkable, nay, humiliating fact, if indeed so great and good a man as Christ is claimed to be did exist, leaving out of view his disputed divinity, and if his birth and death were such public and conspicuous events as they are described to be, that there should be no record of the date of either event, and nothing to fix it within at least four years? Of what great historical personage within the last 2,000 years are the birth and death involved in such obscurity and uncertainty?

* Indeed, Appleton's New Cyclopedia and McClintock & Strong's Cyclopedia of Biblical Literature now concede that the birth of Christ must have been at least as early as 6 B. C.

CHAPTER IV.

WAS CHRIST CRUCIFIED?

The year of the alleged crucifixion has never been fixed. The date of the death of Christ, like that of his birth, is shrouded in uncertainty to the extent of about seven years. If he had a corporeal existence this would be most extraordinary; but if he was only a myth, it would not. In the latter case not only the time, but the fact of his death would be as unimportant as that of Cock Robin.

Reason will now sit as an impartial, unbiassed Judge at *nisi prius*, and try the issue. Christianity produces her witnesses, four in number, and no more, to wit, Matthew, Mark, Luke, and John. The first three testify to substantially the same facts concerning the crucifixion. The defendant, Infidelity, cross-examines them, and elicits several material contradictions, but not enough, in the opinion of the Court, to nullify their testimony. The defendant then raises the point of law that the testimony is all hearsay, none of the three witnesses having been present when the alleged event occurred. The Court rules that this being a *theological* question, he will not enforce the strict laws of evidence. Counsel for defendant notes an exception.

The fourth witness, John, is called. The first three have testified that the crucifixion took place on Friday, which was the first day of the feast of the Passover. John agrees with them in fixing the day on Friday, but says it was the *day before* the Passover. Here is a vital contradiction. The Passover was a memorable festival of the Jews, like our 4th of July. It continued a week, and the first day of the festival was as solemn and sacred a day as the Sabbath. No truthful historian could be

mistaken as to whether a public trial and execution took place on such an annual festival or some other day. That Matthew, Mark, and Luke do fix it on the first day of the Passover is beyond question; that John fixes it on the day before is equally certain by reference to chapters xiii, 27, 29, and xix, 14, 31, where he says that Christ sent Judas out to fulfil his mission, the other eleven disciples not understanding what he meant, but supposing it was to buy what they "had need of *against the feast*," that is, the Passover feast which was yet to come; and where, also, the crucifixion is described as occurring on the day of "*the preparation of the Passover*," the next day being not only a Sabbath, but a "high day"—that is, the first and most solemn day of the Passover week, which in this instance fell on the Sabbath, or Saturday.

The plaintiff here rests his case, having not a single further witness, even by hearsay, of the most remarkable event in the world's history, if true. The defendant moves to dismiss the case, the plaintiff's witnesses having contradicted one another in regard to a most vital fact. The Court denies the motion on the ground that the jury may take the alternative, to believe either the three witnesses who agree as to the day when the event occurred, or the one witness, John, who fixes another day. Counsel for defendant notes another exception to the ruling, and then presents his counter evidence.

The first witness for the defence is Moses, the reputed author of the Pentateuch, who is examined as follows:

Q.—What kind of a day was the first day of the Passover, and how was it observed?

A.—It was a day of holy convocation, like unto the Sabbath; yea, even more solemn, inasmuch as it came but once a year. The festival lasted a whole week, and the first and seventh day were as holy as the Sabbath. No servile work could be done on the first and seventh day, much less could any public trial or execution be per-

mitted on those solemn feast days—(Ex. xii, 16; Lev. xxiii, 7, 8; Num. xxviii, 18, 25; Deut. xvi, 8.)

Counsel for plaintiff objects to the testimony of Moses as incompetent, modern criticism having proved that he did not write the Pentateuch, and that it is not historically true. Cites Colenso on the Pentateuch.

The Court—The objection comes too late; it has already been overruled in the plaintiff's favor by admitting the testimony of Matthew, Mark, and Luke. What is sauce for the goose is sauce for the gander. As to the Pentateuch being true or false, the Court cannot regard that question as settled upon the recent authority of Bishop Colenso, until that authority is more generally accepted by the Christian Church.

Moses cross-examined:

Q.—Your knowledge of the observance of the Passover is of course confined to the time when you wrote, and you cannot testify as to the thousand years or more of Jewish history after your time?

A.—Certainly not.

Q.—So there may have been public trials and executions on Passover feast days since you governed the Jews?

A.—Certainly. My people may have become corrupt and degenerate, and may have broken the laws of God as I recorded them.

Rabbi Isaac N. Wise is next called and examined as follows:

Q.—As a Jewish priest and reputed to be learned in Jewish law and history, please state what you know about the observance of the first day of the Passover, and whether it ever occurred on Friday?

A.—Allow me to answer by quoting from a book of mine entitled *The Origin of Christianity*, page 30: "In the first place the Jews did no public business on that day; had no court sessions, no trials, and certainly no executions on any Sabbath or feast day. And in the second place, the first day of the Passover never was on a Friday, and never can be, according to established principles of the Jewish calendar."

Q.—How do you account for the contradiction by John in fixing the crucifixion on the day before the Passover feast?

A. (Reading further.)—"John, in consideration of these and several other objections, omits the paschal meal and the Lord's Supper altogether, and adopts the day before the feast as the day of the crucifixion. If it had been at all certain when Jesus was crucified, John could not set aside the statements of the Synoptics and adopt another day. The Synoptics adopted the first day of the Passover because they taught the dogma that Jesus died to redeem all sinners. The fact concerning the day was shaped to suit the dogma. Israel was redeemed from Egyptian bondage on the day celebrated ever after that event as the feast of the Passover; therefore the death of Jesus, the second redemption, must have taken place [according to the Synoptics] on the self-same day.....But this is impossible."

The defendant here closes his case and offers to submit it to the jury upon the charge of the Court, which the plaintiff agrees to. The Judge thereupon charges the jury as follows:

Gentlemen, there is but one fact in this case for you to determine, namely, Was Christ crucified? There is a most extraordinary conflict of evidence as to that fact. If you believe Matthew, Mark, and Luke, who say that the crucifixion occurred on Friday, the first day of the Passover, then you are compelled to discredit Rabbi Wise, Moses, and John, the latter being one of the plaintiff's own witnesses. Moses, it is true, could not speak of the ages after the time when he wrote, but the defendant has supplemented the testimony of Moses by that of Wise, who affirms positively, first, that no public trials or executions ever occurred on the first day of the Passover, and second, that that day never fell on Friday, according to the Jewish calendar. It is therefore for you to decide whether to believe Matthew, Mark, and Luke on the one hand, or Moses, John, and Wise on the other. If the former, then you impeach not only the defendant's two witnesses, but

one of the plaintiff's likewise, namely, John. But if you discredit Matthew, Mark, and Luke, then the fact of the crucifixion will rest solely upon the testimony of John; and the Court instructs you that a controverted fact like this cannot be established upon the unsupported evidence of a single witness. So important an event as the crucifixion requires more proof than the bare statement of John, especially as he contradicts flatly the other three witnesses for the plaintiff upon a point about which they could not be mistaken if they were telling the truth. It is a most serious and vital conflict of testimony, and the Court can see no way for you to bring in a verdict for the plaintiff, but by discrediting Wise, John, and Moses. If, on the other hand, you discredit Matthew, Mark, and Luke, your verdict must be for the defendant, because in that case the fact that Christ was crucified is at least not proven.

CHAPTER V.

YES, YOU ARE MISTAKEN.

"ARE we still mistaken?" inquires a "Subscriber," who, after examining the accounts of the crucifixion, finds that the four Evangelists "all say it was on the day of the preparation, and that they agree in their statements." "Subscriber" did not look quite far enough. While Matthew speaks ambiguously of "the preparation" (xxvii, 62) as if it had occurred on the day before the crucifixion, Mark distinctly says (xv, 42) "it was the preparation, that is, the day before the *Sabbath;*" and Luke says (xxiii, 54) it "was the preparation, and the *Sabbath* drew on." But John says (xix, 14) "it was the preparation of the *Passover*." There is exactly the discrepancy between

the Synoptics and John. The former have Christ crucified on the Passover day which preceded the Sabbath; the latter on the *day before* the Passover, making that yearly festival fall on the Sabbath instead of the day before, the way the Synoptics have it. Suppose Mark Twain, Artemas Ward, and Josh Billings should each write a story about Yankee Doodle being tried and hung at Washington on Sunday, the 4th of July, right in the midst of the celebration of that anniversary. It might deceive the heathens of Australia, but Americans would understand the joke. Ask any intelligent Jew if they ever tried or executed a person on the first day of the Passover; or if it ever fell on Friday according to the Jewish calendar. John, the latest and smartest of the Evangelists, thought it was time to correct the error, and so he fixed the Passover one day later.

CHAPTER VI.

DID CHRIST DIE?

A SINGULAR question—Did Christ die? If he lived he must have died, unless like Enoch and Elijah he was translated. But ANTICHRIST has shown—1st, That his alleged ascension rests upon the solitary statement of the anonymous writer of Luke's Gospel; 2d, That his alleged birth is a manifest myth, about which Mark and John are significantly silent, while Luke, in attempting to fix dates, exposes the falsehood of Matthew's story of the massacre of the innocents and the flight into Egypt; and 3d, That the alleged death of Christ could not have occurred on the day fixed by the Synoptics, and therefore in fact cannot be proved to have occurred at all; for such must be the

verdict upon the evidence submitted to the jury on the trial reported in Chapter IV.

So, then, the ascension, birth, and death of Christ being barren of proof, what remains of his alleged history of any value, even if true? His resurrection, of course, must be set aside until his death is proven. But of all the events narrated by the four Evangelists, that of the resurrection is the least credible, the evidence being most absurd and contradictory, as has been shown again and again by professed followers of and believers in the historical Jesus of the New Testament—for instance, the late Theodore Parker.

O deluded Christian! On what a frail foundation are the walls of your Zion reared! Your rock Christ Jesus has crumbled to dust. His alleged resurrection and ascension are idle tales, his miraculous birth a superstitious fable, and his ignominious death an audacious falsehood.

> Alas! your Saviour did not bleed,
> Nor did your Sovereign die.

But, it will be asked, did not a man named Jesus die? This question resolves itself into another one, namely, Did the Jesus described in the New Testament ever live? Distasteful as this question is to many Freethinkers, ANTICHRIST considers it the most important one of the day. Its discussion has barely begun, and like all new radical questions, it is obnoxious even to many opponents of the Christian superstition. "The fashion of regarding the four Gospels as wilful fabrications," says the anti-Christian editor of the *Index*, "has never been in favor with scholars, nor that of regarding them as absolutely devoid of historical value." Very true; but scholars are the very last recruits for an army of martyrs, or even for a battalion of Iconoclasts. And yet the martyr and the iconoclast, by the dreadful tutelage which they undergo, often be-

come the most thorough and practical scholars, though ignored as such in their day and generation.

Some of the main points of evidence against the existence of Jesus are as follows:

1. The absolute silence of contemporaneous history.

2. The forgery of facts to prove his existence by early Christian writers; such as the celebrated passage in Josephus, which was interpolated between the time of Origen, A. D. 230, and that of Eusebius, A. D. 325.

3. The complete destruction of the antichristian writings, and preservation of only the Christian version of the arguments against Christianity.

4. The arguments of the Christian Fathers in favor of a historical Christ were almost entirely based on fanciful interpretations of fragmentary passages from the Hebrew prophets; and in the few instances where appeals were made to history, it is impossible to verify that history, or even to find the record.

5. The proof adduced by Paul and other writers of the New Testament epistles is of a like character, to wit, an appeal to prior Scriptures to prove the advent and death of Christ.

6. It is by no means certain what kind of a Christ Paul and the other epistolary writers meant—whether a real (or pretended) person who existed in their time, or one who lived long before, or a mythical, ideal being.

On this last point ANTICHRIST would lay great stress. The four Gospels being set aside as worthless evidence, including the greater part of Acts, purporting to be written by Luke, and as manifest a fiction as any of the rest of his Gospel history, we have left of the New Testament not a scrap of historical proof of the existence of such a man as Jesus. It is true that the Epistles are full of the mystery of Christ crucified, but the mystery is only a mys-

tification. The only authentic Epistles are those of Paul, and only a part even of these. The Christ of Christendom is the Pauline Christ, the historical existence of whom depends upon what Paul believed and taught. Now Paul was a mystic. He preached "Christ crucified"—implying that others preached Christ not crucified. He (or rather some other writer assuming his name) says, in 2 Tim. ii, 8, Christ "was raised from the dead according to *my Gospel*"—implying that according to some other Gospel he was not raised from the dead. Paul never saw Jesus except in imagination, (1 Cor. xv, 8.) and never met but two or three of the so-called Apostles, namely, Peter (or rather Cephas,) James, and John, (Gal. i, 18, 19, and ii, 9.) Query: Who was this Cephas mentioned by Paul many years before the Evangelists wrote their Gospels? And who was this James, the brother of the Lord, and what kind of a brother was he to the Son of God? And who was the Lord Jesus Christ that appeared to Paul in an abnormal state, or as to "one born out of due time," that is, *prematurely born?* Rejecting as pure fiction his miraculous conversion, with all its accompaniments, as recorded in Acts, but not at all corroborated by Paul himself in his Epistles, and making due allowance for interpolations and mystifications in his writings, may not all he wrote concerning Christ apply as well to the ancient Hindoo Christna as to the Jesus whose fabulous biography was *afterwards* composed as a fiction, but after the lapse of a century or two came to be credited by the multitude as fact?

A singular passage in regard to the death of Christ is found in Acts v, 30, where Peter is reported as addressing the Jews in Jerusalem, not very many days after the crucifixion, in these words: "Jesus, whom ye slew and *hanged on a tree;*" and he repeats the same afterwards

to Cornelius and his company, (x, 39.) Stoning to death and then hanging on a tree was the Jewish mode of execution; crucifixion the Roman mode. Hence Rabbi Wise insists that these words could not have been uttered either by Peter, the speaker, or by Luke, the writer, both of whom must have known the Jewish mode of execution; and he infers that the words were interpolated by an ignorant transcriber, ("Origin of Christianity," p. 150.) But the expression seems to accord with that of the unauthentic 1st Epistle of Peter, ii, 24: "Who bare our sins in his own body *on the tree;*" also with the passage in the genuine Epistle of Paul to the Galatians, iii, 13: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written (Query: Where?) Cursed is every one that *hangeth on a tree.*" It is common to hear the cross spoken of as a tree, but this is a confusion of ideas. In Deut. xxi, 22, 23, the mode of punishment by stoning to death and then hanging on a tree is mentioned. It seems to have been derived from Egypt; for Joseph says to the chief baker, "Yet within three days shall Pharoah lift up thy head from off thee, and shall *hang thee on a tree.*" (Gen. xl, 19.) Three hundred years later Joshua slew five kings of Gibeon and "hanged them on five trees." (Josh. x, 26.) It is a fair inference, therefore, that when the New Testament writers spoke of Jesus being slain and hanged on a tree, they meant exactly what they said, and believed it just as much as they believed the crucifixion—that is, they did not believe either in the literal sense: but, to those at least who were initiated into the mystery of godliness, the death of the Son of God was only a figure of speech. No wonder it was to the benighted Jews a stumbling-block, and to the skeptical Greeks foolishness.

CHAPTER VII.

THE RESURRECTION OF CHRIST.

The story of the Resurrection of Christ is a pitiful muddle. Each of the four Evangelists is at loggerheads with the rest, and all of them with Paul, the earliest writer.

According to Matthew, Jesus met two Marys just after leaving the sepulchre, and told them to tell his brethren to go and meet him in Galilee; and no meeting of Jesus and his disciples is mentioned except in fulfilment of this appointment, in a mountain, 60 or 80 miles distant. Not only does Matthew omit the memorable meeting on the evening of the resurrection day, as recorded by Luke and John, but he plainly implies that there was no such meeting.

According to Mark, Jesus did not meet the two women, but they received their instruction to tell the disciples to go and meet him in Galilee from a young man in a long white garment, who was sitting inside the sepulchre. This is all Mark says; but some priest after the fourth century appends to the narrative the story of the appearance of Jesus, first to Mary Magdalene, next to two disciples who were strolling into the country, and lastly to the eleven as they sat at meat. This priestly appendix was of course borrowed from Luke, or some other gospel story-teller later than Mark. It is wanting in the oldest manuscripts, and is rejected by orthodox scholars. The ascension of Christ, therefore, is left to rest solely upon the testimony of the writer of the third Gospel.

According to Luke, there was no appearance of Jesus to Mary or any other woman, but he first appeared to two of the disciples on their way to Emmaus, seven and a half

miles distant from Jerusalem. But though he spoke to them they did not recognize either the voice or visage of their Master, who had been absent from their sight only two days. And when he joined in the conversation they marvelled at his seeming ignorance of the momentous events that had just transpired. But when they had informed him of the facts, and especially of the reported resurrection of Jesus, made known to certain women by "a vision of angels," he began to argue from the Scriptures that it must be true. So well pleased were they with his exposition that, though he was intending to travel further, they constrained him to tarry with them; and not until he asked a blessing over the evening meal did they recognize their divine Master. Nothing could excite their suspicion that he was Jesus but his style of saying grace! But no sooner had he done it than he vanished out of sight. He had consented to tarry with them, but all at once he took French leave without stopping to eat his supper. Then the two disciples rose up and returned to Jerusalem, where they found the eleven and others gathered together discussing the resurrection, founded on the appearance of the Lord to one of their number, Simon. So these two disciples told the marvellous story of his appearance to them, and as they were telling it, lo! he reappeared before them all. And now to prove his identity he adopts a more sensible method than before, by simply showing his hands and feet. But this evidence being insufficient, he proposes to prove to them that he is not a spirit by showing how he can eat. It was about time for him to be hungry, having left Emmaus without supper and travelled seven or eight miles on an empty stomach. So he took and ate what they offered him—a piece of broiled fish and honey-comb. What a queer mixture!—something like oysters and sugar. But even

this performance failed to convince them, and, as a last resort, he had to open their understanding by expounding the Scriptures concerning himself. This we must presume was effective, though Luke does not say so. True, it failed in the first instance with the two travellers, and it seems strange that he did not resort to the same method that proved so successful with them. How easy to prove his identity by saying grace over the fish and honey!

According to John, Jesus first appeared to Mary Magdalene, and to no one else until evening, when ten (not eleven) disciples were assembled for fear of the Jews! Jews assembled for fear of the Jews! *Credat Judæus Appella!* But the incredulity of the disciples, about which Luke tells us so particularly, is entirely exploded by John. Jesus had only to show his hands and feet and they were satisfied. No eating nor exposition of the prophecies was necessary to prove his identity. But Thomas, who was absent, could not believe it upon the testimony of the other ten. He was like some obstinate Materialists of our day, who won't believe in spirit manifestations upon the testimony of all their friends, but insist on witnessing and testing the phenomena themselves. So after eight days, which theologians tell us mean seven, John has another meeting at which the eleven are all present, and Thomas, the obdurate skeptic, after thrusting his finger into Jesus's side, is convinced, and exclaims, "My Lord and my God!" Whether this exclamation was a recognition of Christ's divinity, or a sort of profane rhapsody, may be a nice question of critical exegesis. ANTICHRIST will venture no opinion about it.

This second meeting of the disciples is mentioned by John only, who also gives an account of a third meeting

of Jesus with the eleven at the Sea of Tiberias, distant about 70 miles from Jerusalem. What a strolling set of disciples; and how strangely their master shunned them!

Now mark the harmony of these inspired Gospels. Matthew has no appearance of Jesus to anybody but the two Marys, until he met the disciples far away in Galilee. Mark has no appearance of Jesus to anybody at all—only a ghost inside the sepulchre which frightens away the two Marys *and Salome*, who had gone there expecting to find the dead body of Jesus. Luke, like Mark, has no appearance of Jesus to the women, but instead of one has two materialized spirits about the sepulchre, who remind the two Marys, *Joanna and other women*, that Jesus had promised to rise the third day. Then Luke makes Jesus appear first to the two disciples on their way to Emmaus, and afterwards to the eleven at Jerusalem. Who were these two strolling disciples that met Jesus wandering away in disguise on the first Christian Sabbath? Luke names one of them Cleopas. Doubtless the same that John speaks of as Cleophas, the husband of one of the Marys, (John xix, 25,) who was present at the crucifixion. In order to harmonize the Gospel narratives and maintain the truth of Luke, who at least implies that the two travellers were apostles, commentators conjecture that this Cleophas, or Cleopas, or Clopas, was James. The process by which they do it would do credit to an expert thimble-rigger. In the Greek of John xix, 25, it is literally "Mary *the of* Cleophas." So to make good English the word "wife" is interpolated. Very good. But, say they, it may as well mean "mother." Very true. Now Luke, say they further, mentions a Mary at the cross, "the mother of James and Joses," and as Paul says that Christ "was seen of James," why may not the Cleopas

mentioned by Luke be another name for James? Now you see it, don't you?

Compare now what John says about the resurrection. He makes Jesus appear first to Mary Magdalene alone, and then the same day at evening to ten of the disciples. He knows nothing of the presence of Matthew's "other Mary," or of Mark's "Salome," or of Luke's "Joanna and other women," or of the appearance to the two disciples on the way to Emmaus. But John sets forth a second meeting of the disciples, apparently for the purpose of convincing the doubting Thomas—a gathering which the other Evangelists know nothing about—and still a third meeting away off in Galilee at some subsequent but indefinite time. And then observe that only Luke of the four Evangelists thinks it important to tell us what became of the risen Jesus. Matthew and Mark leave him in Galilee, Luke sends him up into Heaven, and John leaves him at Lake Tiberias. So far as three of the Gospel historians are concerned Jesus may have become a wandering Jew.

But now compare Paul's earlier account of the resurrection with the Gospel history. In 1 Cor., chap. xv, Paul says, "Christ died for our sins according to the Scriptures, was buried, and rose again the third day according to the Scriptures." It was all according to the Scriptures which he had "received" and "delivered" unto them "first of all," including his Gospel elsewhere mentioned, according to which Christ was crucified. The first appearance of the risen Christ, Paul says, was to Cephas, and then to the twelve. Indeed! Then Judas must have come to life too! No, that won't do, because Paul makes the resurrection of Christ "the first fruits," and "afterward they that are Christ's at his coming" are to be raised, leaving no room for any intermediate raising of such a fellow as Judas. So one of two things is certain—either

Paul had not heard about Judas's suicide, or he did not believe it. And the same also about the story of filling Judas's vacant place by a raffle, (Acts i, 26.) Paul knew of no vacancy in the apostolical college until he himself was called by Jesus in a vision to fill it, when we must presume that one of the twelve had stepped down and out.

But who was this Cephas who first saw Christ? Why, Peter, of course, some will say, because Cephas was the name which John says Jesus gave to Simon, *alias* Peter. In Greek, Peter means a stone; so when Jesus was introduced to Peter he says "you shall be called Cephas, which means the same as Peter." It is as if a wag should say, "Captain Stone, you're a brick, so I'll call you Captain Brick." Well, supposing Paul's Cephas means Simon Peter (which no one knows) it is singular that none of the Evangelists confirm this appearance to Peter except Luke, who says that the eleven as they were gathered together were saying that the Lord had appeared to Simon; and yet Simon could hardly be convinced at the second appearance of Jesus even after he beheld his hands and feet, saw him eat fish and honey, and heard him harangue about Moses and the prophets. Well might Jesus say to such skeptics, "O fools and slow of heart to believe all that the prophets have spoken."

It is useless to pursue Paul's third, fourth, fifth, and sixth appearance of Christ—namely, to five hundred brethren at once, then to James, then to all the Apostles, (*i. e.*, a second time to the twelve, Judas of course included,) and last of all to Paul himself as to "*an abortion*," (*ektromati.*) If those who saw these apparitions were "fools and slow of heart to believe" then, how much allowance ought Christians to make for those in our day who can't swallow such spook stories? ANTICHRIST

has charity for babes in Christ who fatten on such food, for he was one of them once himself. He can furthermore sympathize with those who have been imposed upon by counterfeit "Katie Kings" and other false manifestations, for he himself has been in like manner deceived. But when men who have long since eschewed the Christian superstition become recreant to their long cherished rationalistic principles, and with all the apparent zeal of a Jesuit attempt to uphold the Christian faith by appeals to modern Spiritual phenomena to sustain these ancient idle tales about a materialized Jesus, it is difficult to understand or appreciate such a change of heart. Whatever truth there may be in modern materializations the Gospel story of the resurrection is too thin.

CHAPTER VIII.

NO CONTEMPORARY RECORD OF CHRIST.

It is a pretty safe logical deduction that where there is smoke there must be fire; but if the smoke turns out to be dust, the fire is a phantasm. For fifteen centuries a cloud of theological dust has enveloped Christendom, and has been mistaken for the smoke of an imaginary fire, supposed to have been kindled in Judea 1850 years ago by the incarnate Son of God. In the darkness of this cloud the grand central object of Christian sight has been an invisible Christ, apparent only to the eye of faith; for faith, you know, is "the evidence of things not seen."

When Essenism had assumed the name of Christianity; when the mythical Christ became transformed into a pretended historical Jesus; when the obscure Epistles of the first century were supplemented in the second century by fictitious Memoirs of Jesus and his Apostles; when the

mass of Christian converts had accepted the Gospel stories concerning the incarnate Deity as fact; when, in short, the Gospels became paramount authority, and the maintenance of a historical Christ imperative, then it became necessary to bring forth something besides Jewish and Pagan prophecies to prove his existence. These were the bulwarks of primitive Christian faith until it became the dominant superstition, and thereafter no historical evidence was needed, for skepticism was not tolerated. But in the transition stage, when decrepit Paganism was dying, and "a new and villanous race of men," as they were styled by Suetonius, were establishing in its place a "magical superstition," some pretence, at least, of historical testimony was demanded. But alas! it was not to be found. The writers of the first century were all silent as to the contemporary existence of such a man as Jesus. Philo, Pliny, Justus, and Josephus had not so much as named Jesus Christ nor one of his Apostles, nor noted any of the wonderful events narrated by the Gospel writers. Something had to be done to supply the omission, and in an uncritical age when forgeries were rife the remedy was at hand.

Josephus was the most prominent and important of the contemporary historians. Born in Jerusalem A. D. 37, where he resided until the destruction of the city, thereafter a resident of Rome till about the close of the century, how could the alleged founder of Christianity or his disciples escape the notice of the great Jewish historian, who had given an accurate account of all the impostors or leaders of parties among the Jews? Many Jesuses are mentioned by him and their acts recorded, but no Jesus Christ. John the Baptist is not too obscure to deserve a paragraph—in no way, however, confirming the Gospel story of his connection with Jesus—but neither

Paul nor Peter nor any other Apostle is even named. His mention of the stoning of "James, the brother of Jesus," was transmuted into a reference to the Apostolic James by interpolating the words "who was called Christ."—The forgery is so manifest that the passage is no longer insisted upon as Christian evidence.

Origen was the first to falsify Josephus, but Eusebius, the father of Church history, capped the climax by fabricating the celebrated passage about "Jesus, a wise man, if it be lawful to call him a man," who "was the Christ," who was "condemned to the cross," and who "appeared alive again the third day." This audacious forgery has served its purpose for 1,500 years. The best Christian critics now give it up.

Where now is to be found in the historical records of the first century a single scrap to prove the existence of such a person as Jesus Christ, or even of a set of men that could be accounted as his personal disciples? Not until the reign of Adrian, A. D. 117, do we light upon the first passage from a heathen source mentioning the fact of the existence of Christ; but strangely enough this passage was discovered only about four centuries ago. Tacitus must have completed his "Annals" in Adrian's reign, but no Christian writer before the year 1429 discovered the celebrated passage in the xvth book, which is now the last and only profane prop that upholds the temple of the historical Christ. It is but a slender support at best, and was only placed there when the rottenness of the rest of the pillars was revealed.

Now it is asserted by Robert Taylor that from the manuscript discovered and published in 1468, containing the last six books of the "Annals" of Tacitus, in the last but one of which the celebrated passage is found, "all other manuscripts and printed copies of [that part of] the 'An-

nals' are derived." If any one can deny the statement let him speak. The manuscript, he says, purports to be of the eighth century, and it is not claimed that there are any of an earlier date. The gist of the passage is, that Nero, to suppress the rumor that he had set fire to Rome, "inflicted the most exquisite tortures on those men, who, under the vulgar appellation of Christians, were already branded with deserved infamy. They derived their name and origin from Christ, who in the reign of Tiberius had suffered death by the sentence of the procurator Pontius Pilate."

In Taylor's "Diegesis" numerous reasons are given for rejecting the passage as a forgery, the principal of which are as follows:

It is not quoted by any of the Christian Fathers, whose purpose it would have served better than any quotation from any Pagan writer.

Tertullian refers to Tacitus twice, (to the *History*, not the *Annals*,) and appeals to Roman history, without specifying any author, to show that Nero was the first persecutor of Christians, but does not stumble on this passage.*

The all-searching Eusebius would have saved himself the labor of forging evidence if this were to be found.

It rests upon the fidelity of a single individual who had the ability, the opportunity, and the strongest possible inducement to make the interpolation.

It is exaggerated, improbable, and incompatible with the gentle and cultured Tacitus; nor could he, if Christianity was what it claimed to be, have characterized its professors thus.

How could innocent Christians have provoked such

* See chapter xxxvi for further evidence that the "Annals" entire were forged in the 15th century.

hostility? and how could even so bad a man as Nero have been so sportive in cruelty?

It is falsified by the text of the New Testament, in which rulers are called God's ministers, and not a terror to good works. (Rom. xiii, and 1 Pet., iii.) Nero was Emperor when the Epistles of Paul and Peter are supposed to have been written.

It is falsified by the apology of Tertullian, and the far more respectable testimony of Melito, Bishop of Sardis, who explicitly states that Christians up to his time, the close of the second century, had never been victims of persecution.

Tacitus has in no other part of his writings made the least allusion to Christ or Christians.

To these reasons others may be added, to wit:

Gibbon doubts whether Nero persecuted Christians at all; and conjectures that Tacitus may have confounded them with a pernicious sect of Jews called Galileans, who were determined rebels, and were punished by Nero.

The only authority cited by Gibbon, besides Tacitus, for this act of fiendish torture, is Suetonius, a contemporary writer, who says in his life of Nero that "Christians, a race of men of a new and villanous, wicked or magical superstition, were visited with punishment." But he does not say when or where, nor does he connect the punishment with the burning of the city. Substitute "Galileans" for "Christians," and the statement may be true enough.

Take away from the passage in Tacitus the few words relating to Christians, and the sense would be just as complete, applying only to certain criminals who were "enemies of mankind." The clever interpolation of less than fifty words is all that is necessary to identify them with Christians.

But the whole passage lacks confirmation, even more than the apocryphal story of Nero's fiddling while Rome was burning.

And yet, after all, what does it prove if genuine? Only that Tacitus, eighty years or more after the alleged death of Christ, heard that his followers, "branded with deserved infamy," had been cruelly tortured by Nero. Even if true, it does not deserve the name of historical proof, and Christianity has nothing better to offer.

CHAPTER IX.

CHRISTIAN EVIDENCES.

The celebrated passage in Josephus concerning Christ being set aside as an acknowledged forgery, what remains of external evidence as to his existence? Absolutely nothing. All the rest of the Christian forgeries have been exposed and swept away, leaving the Gospel fabric without a single historic support. The Epistle of Jesus Christ to Abgarus, King of Edessa, and his answer thereto; the wonderful portrait of Jesus which he miraculously photographed on the Veronica handkerchief by wiping his face therewith; the letter of Pontius Pilate to the Emperor Tiberius, describing the miraculous events attending the crucifixion, more marvellous than even the Gospel story-tellers could invent—all these and like forgeries of the Christian Fathers having served the purpose of the Church in darkening the minds of the people for fifteen hundred years, are no longer able to endure the light of the nineteenth century. So, too, in regard to later forgeries, such as the pretended letter of Publius Lentulus, the supposed predecessor of Pontius Pilate, describing the personal appearance and character of Jesus Christ. This clumsy

forgery is fathered upon Jerome Xavier, about A. D. 1600. Even now, these and other obsolete evidences appear from time to time in the newspapers, exciting the wonder of the ignorant and the contempt of the learned.

All, then, that is left of genuine historical Christian evidence relates to Christianity and not to Christ, except by implication. The celebrated passage in Tacitus, even if genuine—which it is not, at least in essential part—is only hearsay evidence at best, written more than eighty years after the alleged death of Christ. The earliest trace of any of our four Gospels is sixty or seventy years this side of Tacitus; and there is no proof that the story of the crucifixion under the procurator Pontius Pilate existed when Tacitus wrote.

The next best piece of external evidence, not as to the existence of Christ, but of early Christianity, is a letter of Pliny, pro-consul of Bithynia, which, if genuine, was written about A. D. 106. In it is described the practice of Christians of meeting "before daylight to sing hymns with responses to Christ as a god," of binding themselves "not to do any wrong act," never to "break their word" or "violate a trust." How different these from the Christians (?) described by Tacitus, "who were held in abhorrence for their crimes," and were punished by Nero "not so much for the crime of burning the city as for their enmity to mankind!" Pliny begins his letter to the Emperor Trajan by saying, "I have *never been present at any* TRIALS of Christians;" but presently speaks of their being brought before him and accused, and, upon confession of being Christians, of his ordering them away "to be punished." What was that but a trial by the highest court of the province? But further on he says, "I thought it requisite to get at the entire truth by putting to the torture two women who were called deaconesses;

but I discovered nothing beyond an austere and excessive superstition. Upon the whole, therefore, I determined to *adjourn the* TRIALS in order to consult you!" Aha! pseudo Pliny! You have flatly contradicted yourself, and may stand aside.

It is needless to review any further external evidences of the early existence of Christianity. That it reaches as far back as the middle of the first century is not denied; but what if it originated before Christ? Many maintain that it did, and adduce in support of the opinion not only the positive assertions of several of the earliest Fathers, but the fact of the frequent use of the names Jesus and Christ, as synonymous with Savior and Messiah, for more than two hundred years before the Christian era. The suggestion of the play of Hamlet with Hamlet left out has caused many a smile; but how about the drama of Christianity with Christ left out? For nearly two thousand years the dismal tragedy has been enacted, unrelieved by a bit of comedy. It has not been a play, but a fearful reality a thousand times more tragic than any stage performance has ever attempted to represent. Myriads of trembling spectators have been the unwilling witnesses of the hideous spectacle, and multitudes of victims have been compelled to bear a terrible part in the ghastly drama; but by-and-by, when it shall have become known as an incontrovertible fact that there never was any real Christ, and that Christianity existed long before the alleged birth of Jesus, then will come the time to laugh; then the tragedy will be changed to comedy, and the Christian will join the anti-Christian and the Infidel in hearty merriment.

Fly swiftly on, ye wheels of time,
And bring the glorious day.

CHAPTER X.

WHAT MR. PEEBLES KNOWS ABOUT JESUS.

Mr. J. M. Peebles, formerly a Universalist preacher, and now a Spiritualist lecturer, author, and traveller, published a pamphlet in 1871, entitled "Jesus, Myth, Man, or God." In the first chapter he undertakes to prove that Jesus was not a Myth, and in doing so assails and asperses the character of Robert Taylor, author of the "Diegesis." Conceding Taylor's excellent scholarship, he accuses him of mingling "facts and fancies," of "exaggerations" that "admit of no apology," and imputes to him a want of truthfulness. But instead of sustaining these grave charges, Mr. Peebles lays himself open to like accusations; for so exaggerated and untrue are his statements and quotations from Taylor, that the charge of falsification can be defended only by the plea of profound ignorance of Taylor's writings. And this plea, forsooth, will account for his own omission to answer a single one of Taylor's arguments, especially that in regard to the integrity of the passage from Tacitus, which Mr. Peebles trustfully assumes. The only point in the "Diegesis" that Mr. Peebles even adverts to, is concerning Prometheus. He denies that Prometheus "to rescue men from eternal death, ventured to expose himself to the wrath of the Almighty Father," and says that the words thus quoted are a false translation by Taylor; whereas the fact is, Taylor not only makes no such statement, but quotes at length from Potter's translation, three lines of which Mr. Peebles himself cites to prove that Prometheus suffered to save the race from *extirpation* only. Had he taken the trouble to look, he would have seen those very lines quoted by Taylor, and three lines further on he would have found

these words: "Saved them from sinking to the realms of night."

How much does that differ from the expression falsely attributed to Taylor—"to rescue men from eternal death?" It would have been correct enough had Taylor said it, but Mr. Peebles having been once inoculated with Universalism, wants to get rid of the Hell of antiquity even at the expense of an influx of the spirit of the Devil in Robert Taylor. It is not the author of the "Devil's Pulpit," but Potter or Æschylus who is responsible for the hell or "realms of night" from which Prometheus saved mankind by suffering the wrath of Jove.

But in his eagerness to overthrow the parallel which Taylor draws between Prometheus and Jesus Christ, Mr. Peebles asserts that "Prometheus was not crucified at all," being only riveted with chains to a rock. Now Taylor speaks of his being nailed by the hands and feet to Mount Caucasus, and in using the expression "hanging on the cross," he adds in a foot note, "The cross, referring to the attitude of the sufferer." The punishment of the god Prometheus, in Taylor's estimation, was essentially the same as crucifixion, the only difference being in the substitution of a rock for a stake.

Most people think that a cross, as an instrument of punishment, always implies a beam with a *cross-bar*. Not so. The Greek word is *stauros*, and is rendered in Latin, 1st, *vallus*, (a long spar of timber, a stake or post;) 2d, *palus ligneus*, (a post of wood to which the condemned were tied to be scourged and executed;) 3d, *crux*, (a cross, gibbet, or gallows.) Its simplest form was "an upright stake on which a malefactor was sometimes impaled and sometimes fastened with cords or nails." (Am. Cyc.) This was the Roman form to which "the Latin name *crux* was originally and more strictly applicable." (Chamb. Enc.) Afterwards a cross-piece was added, to which the arms of

the criminal were tied or his hands nailed; but "the shape of the cross on which our Savior suffered is not known, for the historians who record its discovery (!) give no description of it." (Am. Cyc.)

The popular form of the cross differs in one important feature from that described by the early Fathers. Justin, (Dial. Try., xci,) Ireneus, (Agt. Her., ii, 24,) and Tertullian, (Ad. Nat., xii,) all concur in affixing midway on the upright stake a "horn" or saddle, on which the culprit sits astride with his legs bound below.

The whipping-post is a dwarfed descendant of the primitive cross, and the pillory a differentiated species. Had Paganism continued as the religion of Europe, its temples to-day might have contained as holy relics pieces of the rock to which Prometheus was riveted.

Mr. Peebles adduces in support of a historical Jesus what he calls "that learned work by contemporary Jews, the Toldoth Jesu." If there be any such book in this country we would like to know it. In "Voltaire's Philosophical Dictionary," article "Messiah," an ancient book is spoken of entitled "Sepher Toldos Jeschu," brought to light by Wagenseil. The writer of the article characterizes it as a "detestable book," forged by the Jews for the purpose of casting ridicule and contempt on the birth, life, and death of Jesus, who is described as the son of an adulteress. This book, the writer adds, was cited by Celsus in the 2d century and refuted by Origen.

Now Celsus, as quoted by Origen, does not name any book at all; and though he does say that Jesus was a vagabond son of an adulteress, yet in other particulars his account differs materially from that contained in Voltaire's Philosophical Dictionary.

Moreover, Celsus comes too late to prove a historical Jesus; for it is not claimed that he flourished before the

middle of the second century, and it seems more probable that he wrote in the early part of the third. (Sup. Rel., vol. ii, p. 236.)

Again, this "Sepher Toldoth Jesu" was adduced by the Rev. John Pye Smith, in a controversy with Robert Taylor, as a crowning proof of the existence of Jesus; but Taylor, in reply, quoted Dr. Lardner's admission that it was a work of the 14th or 15th century, and was "from the beginning to the end a burlesque and a falsehood." (Syntagma, p. 136.)

Brother Peebles has found a new piece of evidence in a recent excavation of the Palace of the Cæsars in Pompeii. It is a "caricature of Christ crucified," which he himself saw in an Italian museum, and he describes it as follows:

"In this figure we have first the cross, and then Jesus represented in the form of a man, the arms outstretched, the head shaped like that of the ass, and all extended upon this cross. The Christian Alexamenos is sketched standing on one side, hands upraised in the attitude of the worship of that period. Under the mock figure is an inscription exhibiting little knowledge of the classics.—Translated, a portion reads thus: '*Alexamenos worships God.*'"

In order to identify this picture as a caricature of the "new god" Jesus, a passage from Tertullian, A. D. 200, is cited, in which he speaks of the Christians being accused of worshipping an ass, and of an infamous fellow exhibiting such a picture with the inscription, "This is the God of the Christians." And for further identification, the story of Jesus riding to Jerusalem on an ass (or two asses) is referred to by Mr. Peebles. Such kind of evidence is weak enough, but like the other vaunted proofs of the existence of Jesus, it has already been exploded. In a learned work entitled "The Gnostics and their Remains," (London, 1865,) a *fac-simile* is given of this and a great many other religious drawings and carvings, with the following explanation:

"By this, too, we are enabled rightly to understand a rude drawing lately discovered on the wall of a vault of the Palatine, (the cell of a slave, one of Cæsar's household,) which represents this jackal-figure nailed to the cross, with the inscription *Alexamenos cebete theon*, in reality the work of some pious Gnostic, but which is usually looked upon as a heathen blasphemy, because the jackal's head is taken for that of an ass. Here, too, we find an illustration of Tertullian's meaning when he says to his opponents, 'Like many others you have dreamed that an ass's head is our God. But a new version of our Lord has lately been made public in Rome, ever since the time that a certain hireling convict of a bull-fighter put forth a picture with some such inscription as this: The God of the Christians, *Onokoietes*.' He was there depicted with the ears of an ass, with one of his feet hoofed, holding in his hands a book, and clad in a toga.....The same calumny was transferred somewhat later by the Christians themselves to the account of the Gnostics. Not being acquainted with the Egyptian animal, they mistook (perhaps intentionally) the jackal's head for that of an ass, which, to say the truth, it greatly resembles in the rude drawings of our gems."

But still another discovery has been made by Mr. Peebles. While at Jerusalem about a year ago, a Rabbi read to him from the Mishna, which "makes special mention of Jesus of Nazareth, his 'indifference to the laws of Moses,' his 'pretended miracles,' his 'stubborn waywardness,' his 'kingly ambition,' and 'repeated blasphemies.'" Pshaw! brother Peebles. Jesus was as common a name among the Jews as James and John, and the traits of character above enumerated would apply to many a heterodox Jesus. But those ancient literary conglomerates, the Jewish Talmuds, aside from their want of authenticity and integrity, are all too late by centuries as historical evidence. The Mishna to which you refer was probably one of the earliest, being redacted about A. D. 220,*

* Prideaux thinks the Mishna was composed about the year 150; Lardner says 180 is early enough; and Lightfoot thinks it was compiled about 190. We take the year 220, on the authority of Chambers's Encyclopedia.

at a time when the current Gospel fictions colored all Christian literature, and judging by the Jewish burlesque which appeared about A. D. 200, supposed to be the same as Wagenseil's "Sepher Toldos Jeschu," it is not unlikely that the editors of the Talmuds interpolated a Jesus to suit themselves. At all events they have a number of them, and all quite orthodox compared with the Christians' Jesus.

Pray don't undertake anything more in this line, brother Peebles, for you have made a precious muddle. In one chapter of 18 pages, about Jesus, you have made more unpardonable errors than can be found in the 450 pages of Taylor's "Diegesis."

CHAPTER XI.

WHAT THE JEWS KNOW ABOUT JESUS.

WHAT the Rabbi read to Mr. Peebles at Jerusalem out of the Mishna falls far short of identifying the Christian Jesus, besides being too late to be of any value. But it is said that there are other fragments in the Jewish books that point to Jesus, and Rabbi Wise, in his "Origin of Christianity," has extracted a few. For what they are worth we will give them a passing notice. On page 228 he says:

"The rabbis of the apostolic age stood in close connection with the Apostle James. They call him in the Talmud 'Jacob, the man from Kephar-Sekania,' 'one of the pupils of Jesus of Nazareth.' His home, Kephar-Sekania, is identical with Kephar-Samiah, a town in the vicinity of Nazareth."

Mr. Wise here assumes the existence of an Apostle James and of a place called Nazareth. That there may have been a so-called Apostle James in the early Chris-

tian Church is quite possible, but that any such person can be identified with either of the two Jameses mentioned in the Gospels and Acts as Apostles of Jesus, is impossible. A third Apostle James is mentioned in Gal. i, 19, and called "the Lord's brother;" but the Lord's brother James (Matt. xiii, 55) was never chosen as a third Apostle of Jesus; and if we are to believe John vii, 5, the brothers of Jesus were unbelievers. As to the place called Nazareth, it was located and named by the mother of Constantine in the 4th century. It had then been known only in Gospel fiction nearly 150 years, and it was important to find it somewhere. So when Constantine's aged and pious mother went in search of the holy places in Palestine, the city of Nazareth was found to order, like the Savior's tomb and cross. Whether in the right or wrong locality they all had to be fixed. There was probably no city of Nazareth before Constantine any more than there was a Constantinople.

But what kind of an Apostle was James, according to Mr. Wise? Not much of a Christian, as we shall see. One Rabbi Eliezer, he says, a strict Pharisee, "was so far misled by James into the tenets of Christianity that the Rabbi was arrested and accused of siding with the Christians." The matter which brought this Rabbi in trouble, literally translated from the Talmud by Mr. Wise, reads thus:

"I remember that once when I [Eliezer] walked over the mart of Sepporis I met one of the pupils of Jesus of Nazareth, Jacob—a man of Kephar-Sekania—is his name: and he said to me: It is written in your law, 'Thou shalt not bring the hire of a harlot, &c., into the house of the Lord thy God—how about making for such money a privy chamber for the high priest?' I made no reply; but then he continued, 'Thus Jesus, the Nazarene, taught me: It came from an unclean place, and goes to an unclean place.'"

Jesus of *Nazareth* and Jesus the *Nazarene* are here

used indiscriminately, just as they are confounded in the Gospels. "Nazarene" means a member of the family of David. There was a sect of the Essenes called Nazarenes, and in most instances where we read in the Gospels and Acts "Jesus of Nazareth," it should have been translated "Jesus the Nazarene." In Matt. ii, 23, the infant Jesus is brought to Nazareth in order to fulfil a prophecy that he should "be called a Nazarene." The phophecy referred to (Judges xiii, 5) is about Samson the *Nazarite*, not Nazarene. The Nazarites were an ancient order of long-haired devotees. The Nazarenes were a modern sect, of whom Paul was said to be a ringleader, (Acts xxiv, 5.) The Gospel writers or interpolaters, not being Jews, may not have known the difference between a Nazarite, a Nazarene, and a citizen of Nazareth; or if they did, they did not care to make the distinction.

Sepporis, the city where Eliezer met James, the pupil of Jesus of Nazareth, was the capital of Galilee. It was an important town, being twice captured by the Romans in the first century. (See Josephus.) And yet there is no mention of it in the New Testament. Not more than ten cities of Palestine are named in the Gospels as the theatre of Christ's ministry, out of at least eight hundred which must have existed according to Josephus, who makes out two hundred in the province of Galilee, the smallest of the four. But allowing even a large reduction of Josephus's numbers, is it not remarkable that the biographers of Jesus should name only ten cities, two of which, if not more—Nazareth and Capernaum—are unknown in history?

But how about the Christianity of this James, the pupil of Jesus? Speaking of the Rabbi Eliezer, Mr. Wise says:

"His close connection with the Apostle James is of itself evi-

dence that the latter was a law-abiding Pharisee, who believed in Jesus of Nazareth as the pupil does in his master."

There you have it—Rabbi Eliezer, a strict, law-abiding, traditional Pharisee, and the Apostle James, his intimate friend, ditto! Now how about Jesus? Says Mr. Wise:

"The Rabbis of the Talmud never say of Jesus and his Apostles that they rejected the law.....They accused him (the above-named Rabbi Eliezer did) of having brought necromancy from Egypt, and because he believed in it they called him a fool. They maintained that he rejected the laws of the Rabbis, and characterized his disciples in these words: 'Who are the disciples of Jesus? Those who refuse the authority of the Rabbis.' But they never say that he or his pupils rejected the Law of Moses. This is undeniable evidence that the primitive Christians, the Apostles and the first congregation, the Ebionites and the Nazarenes, adhered to the Law of Moses."

Enough said; Jesus Christ was an Orthodox Jew. He never rejected the law of Moses, says Mr. Wise, for if he or his disciples had done so, "the Rabbis would certainly have preferred this grave charge against them." The only charge against Jesus or his Apostles was rejecting the laws or traditions of the Rabbis—a mild heresy at most. He was a radical, and the Rabbis were conservatives. He was, withal, a respectable gentleman, and though he did bring necromancy from Egypt, and believed in it too, (as did most of the people of those days,) yet he was a distinguished teacher and writer, and one of his manuscripts, says Mr. Wise, was "then well known among the Rabbis." (p. 291.)

That will do. We may perhaps accept the Talmud as authority for the existence of a distinguished Professor Jesus and his pupil James; but what feature has either of them in common with the Jesus or the Jameses of the Gospels, that would not apply as well to almost any other of the numerous Jesuses or Jameses of the first century?

Reader, you have now had presented to you in brief substance what the Jews know about Jesus. Rabbi Wise has been promising something more from the Talmud. For Christ's sake let him give it to us, is the prayer of ANTICHRIST.

CHAPTER XII.

ALL ABOUT PAUL AND PETER.

THAT Paul was a historical character has never yet been questioned by any competent critic. Not so, however, in regard to Peter and the rest of the twelve Apostles. There are historical traces of Paul, but none of Peter. Of the thirteen Epistles purporting to be written by Paul, the first four, to wit, Romans, 1st and 2d Corinthians, and Galatians, are conceded by most critics to be substantially genuine. The authenticity of Romans is questioned by Evanson and Bruno Bauer; that of the other three by Bauer alone. Some of the remaining nine may be partly genuine, though discredited by numerous critics; but others, especially the Epistles to Timothy and Titus, are certainly spurious.

But both Epistles of Peter are manifest forgeries. "It is not likely," says Dr. Samuel Davidson, "that Peter knew Greek so well as to be able to write the [first] Epistle. His native dialect was Aramaean, which he could not lay aside as long as he addressed Jewish Christians of Palestine." (Int. to N. T., i, 426.) In regard to the 2d Epistle, the same author says, "Internal considerations go far to disprove its authenticity, and with the external evidence, are very strong." (ii, 496.) The 1st Epistle, he thinks, may have been written between A. D. 75 and 80, (when, if Peter was living, he must have been in his

second childhood;) while some other critics assign it to the beginning of the second century. The 2d Epistle he dates as late as A. D. 170.

Upon the tradition that Peter was Bishop at Rome, and suffered martyrdom about the year 66, the Romish Church asserts its supremacy. His martyrdom under Nero of course precludes his authorship of even the first Epistle, unless Dr. Davidson and other equally competent Christian critics are mistaken as to its earliest assignable date. This Romish tradition, though accepted by many Protestants, has been resolutely rejected by others, from the reformer Valerius, in 1520, down to the Rev. Dr. Sunderland, present Chaplain of the United States Senate, who, in a late prayer at a public meeting, thanked the Lord that Paul had visited Rome, though Peter had not.

Peter and Paul, according to the tradition, suffered martyrdom at the same time and place, Peter being crucified with his head downward, and Paul being beheaded. The martyrdom of Paul is thus recorded by Dorotheus, a Tyrian monk, about A. D. 560:

"He was beheaded at Rome under Nero, the third kalends of July, so died a martyr, and lieth there, buried with Peter the Apostle."

This tradition is opposed to another, which is far more credible, to wit, that Paul and Peter were irreconcilable antagonists. The uncompromising attitude of Paul in opposition to his Judaising colleagues gives a seeming support to the latter tradition; and the cunning forgery of the name of Peter several times in the Epistle to the Galatians, has rendered the underpinning well nigh immovable until now, when the priestly fraud is made manifest. If, as the Romish Church asserts, the pretended chief Apostle Peter was Bishop at Rome from A. D. 42 to 66, how improbable that Paul, the pompous, self-ordained

Apostle of the same Jesus, would remain there, in subordination to Pope Peter the First! The book of Acts brings Paul to that city after a final voyage, (A. D. 63 according to the Bible chronology,) where he finds no Christians until he converts a few Jews. If the story is true, the Apostolic See of Rome must have been entirely vacant, without shepherd or sheep, during the period assigned to the bishopric of Peter, except for the two years when Paul dwelt there and gave receptions in his own hired house, (Acts xxviii, 30.)

And yet the Papacy audaciously maintains a succession of Popes as follows:

Peter	A. D. 42	Hyginus	A. D. 139
Linus	" 66	Pius	" 142
Cletus or Anacletus	" 78	Anicetus	" 157
Clement	" 91	Soterus	" 168
Evaristus	" 100	Eleutherus	" 177
Alexander	" 109	Victor	" 193
Sixtus	" 119	Zephyrinus	" 202
Telesphorus	" 127	Calixtus	" 219

Of the above-named first sixteen Popes all but six are said to have suffered martyrdom; and yet their average term of service was three months longer than that of the last sixteen preceding Pius IX. So Christian martyrdom appears to promote longevity in St. Peter's chair. But what do we know of any of the first sixteen? Only two of the names, Peter and Clement, are thought worthy of notice in Chambers's Encyclopedia. How could either names or dates be anything but guesses, when there is not a scrap of record of any sort within the first century, and little or nothing in the second, to establish an apostolic succession? The only Christian writings that can certainly be assigned to the 1st century are some of the New Testament Epistles and the Apocalypse; and no heathen record of the 1st century refers to Christ or Christianity.

The geological strata of the earth have been compared to a mutilated book with only one leaf left in a hundred. So it is with the record of the first one hundred years of the Christian Church. There are 99 leaves missing, and we are by no means certain of the preservation of either the 1st or the 101st. Then follow a few scattered pages of the last half of the 2d century, but so defaced that they throw little or no light on the Apostolic age. The Christian cherishes a faith founded on a fancied Rock, Christ Jesus. The Roman Catholic boasts of a Church built not only on the primitive, but on the secondary Rock, St. Peter. It was a pretty pun to call *petros* a rock, but a little too far-fetched. *Petros* signifies only a *piece* of a rock. To the Catholic it seems a tall cliff; to the Protestant a pretty big boulder; to the Freethinker only a pebble; but to ANTICHRIST it is not so big as a grain of sand.

But to return to the martyrdom of Paul and Peter. St. Linus, the imaginary successor of the imaginary Peter, is said to have said that—

"After Paul's head was struck off by the sword of the executioner, it did with a loud and distinct voice utter forth, in Hebrew, the name of our Lord Jesus Christ, while, instead of blood, it was nought but a stream of *pure white milk* that flowed from his veins."

Another supposititious Bishop, Abdias of Babylon, in a book first published in 1551, repeats the story, and affirms that when Paul's head was cut off "a milky wave flowed all over the sword and arm of the executioner." This book purports to have been written by one who asserted that he had seen Christ; that he was one of the disciples; that he had witnessed the death of several of the Apostles, and that he accompanied St. Simon and St. Jude into Persia, by whom he was made first Bishop of Babylon. (Am. Cyc.) But on examination, both by Papist and Protestant writers, the book was soon discovered to

be a gross imposture from the many anachronisms it contained; and Fabricius has proved from internal evidence that it was first written in Latin, not in Hebrew, as it claimed to have been, and the age of the writer is placed in the 5th or 6th century, or later. (Chamb. Biog. Dic.)

Thus vanish the absurd and incredible traditions concerning the martyrdom of Paul and Peter. But there are other traditions about Paul that deserve notice. The Pagan satirist Lucian, in his dialogue entitled "Philopatris," describes a certain Galilean whom he met, as "that bald-headed, hook-nosed fellow who went up into Heaven and was there taught the best things"—an apparent reference to Paul, (2 Cor., xii, 2.) Lucian wrote about A. D. 176, more than a century after Paul, whose Epistles were brought to Rome, by Marcion, about A. D. 138 or 140, and were perhaps familiar to the Pagan satirist. His testimony, therefore, is of little weight, but yet it is quite possible, nay, even probable, that his personal description of Paul from tradition was correct, as it is not out of accord with Paul's own hints of his bodily appearance.

Conceding, therefore, the existence of Paul, we are by no means bound to admit that of Peter; for though the writer of Acts has brought the two together in his fabricated history of the nascent Church, written a hundred years after the events are said to have transpired; and though the spurious 2d Epistle of Peter, written as late as 170, speaks of the Epistles of "our beloved brother Paul," ranking them among the "other Scriptures" at a period when there were no canonical New Testament writings—we expect to sever the forged chain that has hitherto bound the two characters together, and hope to demonstrate that Paul never knew such a person as the Apostle Peter.

CHAPTER XIII.

MORE ABOUT PAUL AND PETER.

The writer of Acts brings Paul and Peter together but once or twice. He says that shortly after Paul's conversion he went to Jerusalem, and there Barnabas brought him to the Apostles. (ix. 26, 27.) If so, and if Peter was there, this was Paul's first introduction to Peter. But the record is silent as to the presence of Peter, of whom the next thing we read is that he is passing "throughout all quarters." (Ver. 32.)

But on a subsequent visit to Jerusalem Paul and Peter are brought together in a council of the Apostles and Elders. (xv. 4 29.) This is the only certain occasion where the story in Acts makes the two men meet, and it is in a public council. Paul and Barnabas came as delegates to submit to the Apostles and Elders the question of Gentile circumcision. A council was called to consider it. After some disputing, Peter made a speech in favor of relieving the Gentiles from the yoke. Paul and Barnabas then addressed the multitude, "declaring what miracles and wonders God had wrought among the Gentiles by them." Then James closed the discussion with a speech seconding the views of Peter. The result of the deliberations of the council was a brotherly letter to the Gentile Christians, releasing them from the observance of the Mosaic law, except in two or three particulars. Whatever division of sentiment there was at the beginning of the council, there was none at its close, and it is remarkable that Peter was in perfect accord with Paul all the time. The traditional antagonism of these two Apostles nowhere appears in the book of Acts. Indeed, Peter already had a revelation to preach

the Gospel to the Gentiles, had baptized Cornelius, and had overcome the opposition of the Apostles and brethren at Jerusalem who were of the circumcision. (xi, 1–18.) Where, then, shall we look for evidence of antagonism between Paul and Peter? If it existed at all, the story in Acts is not true.

In Paul's Epistles we have the earliest Church records. Such as are genuine were written, as all critics agree, between the years 52 and 63. In Gal. i and ii he tells about his visits to Jerusalem. The first one, he says, was three years after his conversion. In Acts it was immediately after. (ix, 27; xxii, 17.) Paul says he went there to see Cephas, (not Peter, as our translation has it,) with whom he abode fifteen days, and that he saw no other Apostle but James. The story in Acts says that the disciples were afraid of him until Barnabas introduced him to the Apostles, and after that "he was with them coming in and going out at Jerusalem." (ix, 28.) Can any one suppose that by the "Apostles" was meant only two of them? Peter and John had just returned to Jerusalem from a missionary tour, (viii, 14, 25,) on which they had been sent by the rest of the Apostles. Is it possible to harmonize this story of Acts with the statement of Paul?

The second visit of Paul to Jerusalem he says was fourteen years later. (Gal. ii, 1.) Let us see how it harmonizes with the account in Acts.

Paul says he "went up by revelation." The story in Acts is that he went as one of several deputies from the Church at Antioch. (xv, 2.)

Paul speaks of having only a private conference with James, Cephas, and John. In Acts there was a formal public council held by the Apostles and Elders, and attended by a "multitude." (xv, 6, 12.)

Paul says he obtained simply the sanction of James,

Cephas, and John that he should continue to preach the Gospel of uncircumcision. In Acts there was a formal decree of the council embodied in letters addressed to the Gentile Christians at Antioch and elsewhere.

Paul was so strongly anti-Judaic that he affirmed, "If ye be circumcised Christ shall profit you nothing." (Gal. v, 2.) According to Acts the council recognized the validity of the law for Jewish Christians, in direct antagonism to his above-expressed sentiment. How could he have assented to that Judaic doctrine without opposition?

Paul says the only specific recommendation coupled with his Gospel of uncircumcision by the three brethren whom he consulted, was to remember the poor at Jerusalem. The decree of the Apostolic council in Acts contains three or four express prohibitions.

Paul puts himself in no subordinate position, disdains the authority of the elder Apostles, and says though they seemed to be somewhat, they added nothing to him. (Gal. ii, 6.) In Acts the council is represented as one of appeal, to whose authority Paul submissively bowed.

Paul represents himself as yielding nothing. In Acts he makes concessions—certainly in regard to abstinence from meat offered to idols, which in 1 Cor., viii, he views with indifference, and releases Christians from the obligation to abstain.

Paul, after having returned with the sanction of James, Cephas, and John to preach the Gospel of uncircumcision, is annoyed by the duplicity of Cephas, and meeting him at Antioch (not Peter, as our translation has it again,) he publicly upbraids him for hypocrisy in compelling the Gentiles to live as Jews do. But in Acts he leaves the Apostolic council with no apparent difference of opinion from the rest on any question.

Paul says he brought Titus, a Greek, with him to Jeru-

salem, and nobody compelled his disciple to be circumcised, implying that if they had sought to do it he would have resisted it; for he says he "gave place by subjection, no, not for an hour." (Gal. ii, 5.) But in Acts he so far yields to the Judaizers as to circumcise his disciple Timothy, in spite of the decree of the council releasing the Gentiles from that yoke. Timothy's father was a Greek. (xvi, 1, 3.) How could Paul rebuke Cephas, or the zealots that came from James, charging them with Judaizing hypocrisy, if he himself was justly chargeable with a far worse thing than they?

Christian apologists may strive to reconcile these contradictions, as they do multitudes of others in their holy book of contradictions, but it will be impossible to save a single historical fragment of the story of Acts above referred to about the connection of Paul with the primitive Apostles, beyond what is found in Paul's own writings. Everything which the writer of Acts has added is at variance with Paul's own statement, and is, therefore, pure fiction. But not content with a fabricated amplification of Paul's two visits to Jerusalem, the writer of Acts has inserted between the two another one, sending Paul and Barnabas from Antioch with contributions for the starving brethren at Jerusalem. (xi, 27–30.) "This," says Dr. Davidson, "must be unhistorical, because Paul notices all his visits to Jerusalem prior to the writing of the Galatian Epistle."

Yes, indeed, and so is almost everything in the book of Acts unhistorical—so much so that no one can point out what is fact. A few detached fragments of a supposed diary of a companion of Paul woven into the narrative, bear the appearance of history, but there is nothing to support them. The story was written, probably, about a hundred years after Paul's death. Rabbi Wise, in his

"Origin of Christianity," has shown that the writer was ignorant of the geography of Palestine, and of the language, laws, and customs of the Jews; and the "undesigned coincidences" between the book of Acts and the Pauline Epistles which Paley so clearly discerned, all vanish under the scrutiny of more recent Christian criticism.

From the first dramatic scene of the ascension of Jesus to the last matter-of-fact announcement that Paul dwelt two whole years at Rome in his own hired house, the book is a tissue of falsehoods. Paul may have visited Rome, as in the Epistle to the Romans he expressed a strong desire and intention to do. (i, 13; xv, 23, 32.) But if the story in Acts is true the Epistle to the Romans is not Paul's, because in it he addresses the "saints" at Rome whose "faith is spoken of throughout the whole world;" but when he reaches that great metropolis he finds scarcely a saint there to welcome him, and the few Jews whom he calls together listen with curiosity and incredulity to what he has to say about the new sect "that everywhere is spoken against." (xxviii, 22–28.) We say scarcely a saint welcomed Paul at Rome. In Acts xxviii, 15, we read that the brethren from thence came to meet him at Appii-forum and the Three Taverns, distant, respectively, 43 and 33 miles from Rome. How many there were of these brethren we are not told, but certainly they must have been very few. At all events there were not enough in the great city of Rome for Paul to call together elsewhere than in his own hired house.

Our next essay will be to show how Cephas became transmuted into Peter, by a priestly fraud that might well nigh have caused the ghost of Paul to rise and anathematize the pseudo successors of the mythical first Bishop of Rome. For we assert, and shall maintain, that

the Apostle Peter, like the man Christ Jesus, was the creation of the post-Apostolic Church, and that he stands in the same relation to Cephas that Robinson Crusoe is supposed to stand to Alexander Selkirk.

CHAPTER XIV.

PAUL KNEW NO APOSTLE PETER.

Bearing in mind that Paul's Epistles are the oldest Christian writings, ante-dating the four Gospels and book of Acts by 60 to 120 years, (for such is the verdict of unbiassed criticism,) who were the prominent leaders in the primitive church as recognized by Paul? They were Apollos, Cephas, Barnabas, James, Timotheus, Titus, and John. Of these, only two or three at most can be identified as Apostles, viz., Cephas, James, and John. Paul treats none of the rest as Apostles, except by loose implication.

The name Cephas occurs oftener than any of the rest, and more is said about him. He is twice mentioned as one of three great leaders, of whom Paul egotistically puts himself at the head, namely, Paul, Apollos, and Cephas. (1 Cor., i, 12; iii, 22.) In the next allusion to him Paul is again disposed to rank himself at least equal to his colleague by claiming as much right to lead about a sister or a woman (*gunaika*) as Cephas. (ix, 5.) He next speaks of Cephas as having had the first sight of the risen Christ; but Paul is careful to add that he himself was honored with the last vision of his ascended Lord. (xv, 5, 8.)

Again, Paul having preached the Gospel to the Gentiles three years before he meets any of the Apostles, condescends to go to Jerusalem to see his rival Cephas, (not Peter,) and abides with him fifteen days. (Gal. i, 18.)

The language of the verse following, "But other of the Apostles saw I none, save James, the Lord's brother," implies that Cephas and James were Apostles. But elsewhere, and especially in 1 Cor., ix. 5, the implication is equally strong that Cephas was not an Apostle. In regard to James, however, there was doubtless a Jewish ascetic of that name to whom Paul refers—perhaps the same "law-abiding Pharisee" mentioned by Rabbi Wise as the Apostle James, and the reputed first Bishop of Jerusalem. He may have been called, also, the brother of the Lord on account of his austere piety; but it has already been shown that the Lord's brother James, mentioned in the Gospels, was not an Apostle, nor even a disciple; so that the identification of the James in Galatians with any Apostle of that name in the Gospels entirely fails.

Again, fourteen years afterwards Paul goes to Jerusalem a second time to have a private conference with the leading brethren, and meets James, Cephas, and John; but on this occasion, as before, he speaks disparagingly of the elder Apostles or brethren, and says that though they "seemed to be pillars," and gave him the right hand of fellowship to continue to preach to the heathen, yet in conference they added nothing to him. (Gal. ii, 6, 9.) If the three above-named pillars were all evangelical Apostles, then John was the third and last of the twelve Apostles that Paul ever saw.

Finally, Paul having returned to Antioch, meets Cephas (not Peter) a third time, and has an altercation with him on the very same question which was supposed to have been settled at the conference in Jerusalem. Paul, seeing that Cephas and "other Jews" walked not uprightly, said to Cephas (not Peter) before them all, "If thou, being a Jew, livest after the manner of Gentiles, and not as do

the Jews, why compellest thou the Gentiles to live as do the Jews?" (Gal. ii, 11, 14.)

Here, then, we find, in Paul's own writings, the antagonism between him and Cephas, which by tradition has been transferred to the so-called Apostle Peter. Eight times does Paul mention Cephas by name, making him the most prominent pillar of the church, always excepting himself; for, with a jealousy that characterizes an inferior mind, he disparages the authority of the elder Apostles and exalts his own; and when Cephas ventures into Paul's diocese, Paul audaciously assails him in public face to face.

But now see the cunning fraud perpetrated by the Fathers! In John i, 42, we read that when Andrew brought his brother Simon to the Messias, Jesus said to him, "Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpretation a stone," or, literally, "which means Peter." (*Petros.*) This is the only place outside of Paul's Epistles where the name Cephas occurs, and it is written by a good Greek writer a hundred years after Paul. Cephas was a Greek name when Paul wrote, and it would seem that the Corinthian Church knew a preacher by that name. They used the Greek language, and Paul wrote in Greek.* But when the first three Evangelists wrote they knew no Cephas. Says Smith's Bible Dictionary:

"When we consider that our Lord and the Apostles spoke Chaldee, [Aramaic,] and that therefore the Apostle [Peter] must have been always addressed as Cephas, it is certainly remarkable that throughout the Gospels, no less than ninety-seven times, with one exception only, the name should be given in the Greek form, which was of later introduction and unintelligible to the Hebrews."

*In a subsequent chapter, (xxiv, "Postscript about Peter,") doubt is thrown on the assumption that Paul's Epistles were written originally in Greek; but if he wrote in Aramaic the case is still stronger that he knew no Peter.

Yes, indeed, very remarkable! If Jesus really named Simon "Cephas," and his comrades called him by the latter surname, that would certainly have been his name in the Gospel narrative. But the earlier Evangelists did not notice how absurd it was for Jesus to give to the Jew Simon the Greek surname Peter. It was an afterthought of the fourth Evangelist to smuggle in Cephas. In the lapse of a hundred years the name Cephas had faded away, and by some hocus-pocus that of Peter had assumed a prominent place in tradition and Gospel fiction. The fourth Evangelist, who was doubtless some Father of the 2d century, saw that unless Paul's Cephas could be identified with the Apostle Peter, Paul would be ruled out of the Church as being in no way connected with any of the contemporary Apostles. So John makes Jesus note the circumstance, that as "Kephas" in the dialect of Palestine (or rather "Kepha") means rock, and "Petros" in Greek (or rather "Petra") means rock also, so Peter should be called Cephas, which means the same thing. And thus, too, the Church would still be founded on the rock Cephas, so that the gates of Hell could not prevail against it.

Only think of Jesus saying, as he must have done if the narrative of Matt. xvi. 18, is historical, "Thou art *Cephas*, and upon this *cepha* will I build my church!" Says the commentator Lightfoot:

"It is more than probable that Christ called his name Cephas, uttering and sounding the s,.....and that the addition of that letter was not from the Evangelist, but from Christ himself."

Oh! no, learned Lightfoot, it was the Evangelist, the pseudo Matthew, who wrote it Petros, knowing nothing about any Apostle Cephas.*

*See again Chapter XXIV for evidence that the Gospels were originally written in Aramaic.

The next thing done to transform Cephas into Peter was to tamper with Paul's Epistles. Eight times, as we have pointed out, the name Cephas occurs in Paul's writings. But not until the recent discovery or publication of the earliest manuscripts of the New Testament, was it known that the later Fathers, or priestly scribes, had erased Cephas three times (in Gal. i, 18, and ii, 11, 14) and inserted Peter. Scarcely yet have the critics begun to see the significance of this audacious forgery. The Sinaitic, Vatican, and Alexandrian manuscripts of the 4th and 5th centuries all have it Cephas. This restoration corrects the error of our translations, and makes Paul the antagonist of Cephas, not of Peter. It breaks the chain which has bound Paul to Peter.

But there is another false though unimportant link that remains attached to Paul which we must dispose of. In Gal. ii, 7, 8, the name Peter occurs twice in all ancient manuscripts except the Sinaitic, which is the oldest, and there it occurs but once. The verses literally translated read thus:

"But on the contrary, seeing that I had been entrusted with the Gospel of the uncircumcision, even as Peter, of the circumcision; [for he having inwardly wrought in Peter for an apostleship of the circumcision,] inwardly wrought also in me for the Gentiles;—"

The portion in brackets is omitted in the oldest (Sinaitic) manuscript, but it may be an error of the scribe. The sense without the inclosure is not so good as with it. To say that Peter inwardly wrought in Paul is not so intelligible as to say that he who wrought in Peter wrought also in Paul, leaving the reader to infer that "he" means some higher being. Conceding, therefore, that in the oldest manuscripts the name Peter occurs twice, is it not very singular that it should be lugged in thus parenthetically, where it does not belong? Strike

out all after "uncircumcision" in verses 7 and 8, and the passage is smooth, clear, coherent, and grammatical. Insert the doubtful portion about Peter, and it is rough, obscure, incoherent, and ungrammatical. Without that portion the punctuation of the passage is simple and easy, thus:

"But on the contrary, seeing that I was entrusted with the Gospel of the uncircumcision, and perceiving the grace that was given unto me, James, Cephas, and John gave to me and Barnabas the right hand of fellowship," &c.

Insert the doubtful part, and an attempt to punctuate the passage is puzzling enough.

The post-Nicene Fathers, as we have proved, interpolated Peter three times for a specific purpose. How much more likely would the ante-Nicene Fathers interpolate the name once or twice for the same purpose, either by adding a clause containing it, or by doing as their successors did, erasing Cephas and inserting Peter? And is it not strange, nay, unaccountable, if an Apostle Peter really existed and was as prominent as the Gospels make him, that the only notice Paul takes of him is to thrust his name in a parenthetical clause, marring the sense and involving the passage beyond the remedy of punctuation, just to tell us what? Only that Peter preached the Gospel of circumcision—just what James, Cephas, and John did! Peter might well have felt slighted at so meagre a notice from Paul. But on the contrary, if the 2d Epistle attributed to him is genuine, he forgives Paul for the slight, calls him a beloved brother, and ranks his writings among the Holy Scriptures at a time when nothing but Old Testament writings were considered canonical! But that is too thin. It was a spurious Peter number two in the 2d century who made that flattering reference to his "brother Paul," and some counterfeit Paul of later

date returned the favor by a mild counter-compliment to Peter, as the Apostle of the circumcision.

And now, in corroboration of the proof that Cephas was not Peter, ANTICHRIST appeals to Eusebius, the father of church history, who says:

"Clement, in the fifth of his Institutions, in which he also mentions Cephas, (of whom Paul also says, that he came to Antioch, and 'that he withstood him face to face,') says, that one who had the same name with Peter the Apostle was one of the seventy." (Book i, chap. xii.)

That is, Cephas, whose name was the same in meaning as Peter, (Kephas, Petros, Stone,) was not an Apostle, but one of the seventy. When Eusebius wrote this, the name Cephas in Gal. i. 18. and ii, 11, 14, had not been changed to Peter; nor is it probable that the name Peter existed in Gal. ii, 7, 8. All the Biblical critics, so far as we are aware, except Robert Taylor, have assumed that Cephas and Peter were the same. Taylor denies their identity, but makes no elaborate argument to disprove it. He was far in advance of his time, and the flood of light which has been thrown on Biblical questions during the fifty years since he wrote, is beginning to reveal the substantial correctness of his positions.

A cursory notice of what Smith's Bible Dictionary says about Peter's martyrdom at Rome, will complete the argument against the existence of such an Apostle. In a long and elaborate article on "Peter," it says:

"It may be considered as a settled point that he did not visit Rome before the last year of his life.....The fact, however, of St. Peter's martydom at Rome rests upon very different grounds..... We have in the first place the certainty of his martyrdom in our Lord's own prediction. (John xxi, 18, 19.)"

"Our Lord's own prediction" written by pseudo John in the last half of the second century! This is the first proof of Peter's martyrdom; what is the second?

"Clement of Rome, writing before the end of the first century, speaks of it, but does not mention the *place*, that being of course well known to his readers."

The Epistle of Clement referred to, has been assigned heretofore by most critics to the end of the first century, (A. D. 95–100;) but later critics fix the date not earlier than A. D. 120–125. Its authenticity is suspicious and the Epistle is much interpolated. (Sup. Rel., vol. i, p. 222.) It is the only Christian record, outside of the New Testament, that can by any possibility fall within the first century, but the weight of authority brings it this side.*

The next proof of Peter's being at Rome is the following:

"Ignatius, in the undoubtedly genuine Epistle to the Romans, (ch. iv,) speaks of St. Peter in terms which imply special connection with their church."

The Epistle of Ignatius to the Romans is not "undoubtedly genuine." The vast majority of critics have expressed doubt regarding the authenticity of all his Epistles, and a large number have repudiated them altogether. He writes to the Romans as if arrested in Syria to be taken to Rome, there to be "ground by the teeth of wild beasts." It has been demonstrated that Ignatius was not sent to Rome at all, but was cast to wild beasts in the amphitheatre at Antioch, Dec. 20, A. D. 115, in consequence of a fanatical excitement produced by an earthquake which took place seven days prior. The whole of the Ignatian literature is a mass of falsification and fraud. (Sub. Rel., vol. i, p. 266–9.)

The remaining proofs adduced in the Bible Dictionary all fall this side of the middle of the 2d century, and are therefore as incompetent as the contemporary Gospels and book of Acts.

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*See chapter XXIV for evidence against this mention of Peter in Clement's Epistle.

ANTICHRIST therefore claims to have fulfilled his promise to sever the forged chain that has hitherto bound Paul and Peter together. Paul answers to a hook and swivel attached to the Christian edifice; Peter to a piece of artificial stone suspended to the hook and swivel by several links of chain forged by the Fathers. This chain has been interlaced and covered over with some tough yarn spun by the author of the book of Acts. Without this yarn the chain would have broken long ago. But the woolly stuff being torn away by the teeth of modern criticism, the chain has parted at the top, letting Peter drop. Nothing now remains of the chain but two links stamped with Peter's name and attached to the swivel. But these two links are made of pewter, and much corroded. Let them remain as long as they may, they will do no harm. Peter has sunk to the bottom of the sea, where, but for the aid of an imaginary Savior, he would have been submerged 1850 years ago, while Paul remains high and dry, hanging on to Christianity by his own hook, just as he always wanted to. There let him hang while humanity marches on.

CHAPTER XV.

ANTICHRIST PRIOR TO JESUS CHRIST.

IN John viii, 58, Jesus is reported as saying, "Before Abraham was [born] I am." Following the example of his *illusive* predecessor, except in the grammar, ANTICHRIST now saith, "Before Jesus Christ was born I *was*." In proof of which he cites from that rare and learned work, Higgins's "Anacalypsis," (vol. i, p. 382,) the following:

"Christians are said to have received the name Christian at Anti-

och. At first they were everywhere considered by the Gentiles as Jews, as they really were, and the God of Seleucus was called Antichrist by the Jews."

Seleucus Nicator (born 358, died 280 B. C.) founded the city of Antioch, which was finished by Antiochus Epiphanes, 175–164 B. C.

"This [name Antichrist] would be in the Greek *Anti-Chrestos*, or an opponent or second *Chrestos*, meaning against the good or holy one, (the Holy one of Israel,) and this would cause the Christians, the servants of the God of the Jews, to call themselves followers of the Chrestos, or of the good demon, the opposite of Antichrist. And from this it was that Theodoret and other Fathers maintained that the city of Antioch was the type of Antichrist."

We will show hereafter how Chrestos was changed to Christos.

"The antichristian Antioch—antichristian before the birth of Christ—unravels the mystery. Nimrod has most clearly proved that the Seleucidæ [a dynasty of kings in Syria] meant to convert the city of Antioch into a sacred place, and to found their empire upon a close connection between church and State; but he has not observed that Buddha and the Grand Lama of Thibet were their models. The Grand Lama, the successor of Buddha, was at that time probably an efficient monarch, and not reduced to the inanity of the present one by the priests. Jerusalem was set up by the Antichrist David, as the Samaritans would call him, in opposition to the old worship on [mount] Gerizim, and Antioch was the same in opposition to Jerusalem.

"Thus we discover the origin of Antichrist, with whom modern Christians have so long amused or tormented themselves.

"Another reason why they called Antioch by the name Antichrist was, because the king of it usurped the name Epiphanes, or manifestation of God to the Gentiles, which belonged only to their God. Notwithstanding the destruction of the books at Antioch under the superintendence of the Apostles [Paul and Barnabas?] and of the priests [Timothy and Titus?]—systematically continued to the present day in all other countries—enough has escaped to prove it was the doctrine of the ancient [heathen] religion, that a Savior should come at the end of the *Seculum*, [world or age.]"

Attention, Second-Adventists! The heathens who lived 200 years before your Christ was born looked and longed like you for the coming of their Savior at the end of the world or age. The book of Daniel was written about that time, and not 534 B. C., as you suppose. By hoodwinking the people into the belief that it was written 300 years before, and predicted what had happened, it set them crazy about the coming of the Son of Man. That was what ailed John the Baptist and John the Revelator. They looked for the coming of an avenging Lord, "clothed with a vesture dipped in blood," who should burn up the chaff with unquenchable fire," "tread the wine-press of the fierceness and wrath of Almighty God," and cast his innumerable enemies into the "lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever."

Oh! what a blessed Savior! How meek, how lowly, how loving! Yet such was the sanguinary Messiah that preceded the gentle Jesus of the Gospels.

Following in the wake of Daniel came the book of Enoch, written about 100 years B. C., which prophesied the coming of the Lord "with ten thousand of his saints to execute judgment upon all ungodly sinners." The author of the Epistle of Jude, and some of the rest of the Fathers, accepted the book of Enoch as canonical. The advent delusion was fomented by John the Baptist, and culminated in the production of the book of Revelation, A. D. 68–69. The claim set up by Christians that the Bible is a revelation from God, is nowhere supported by its own allegations, except in the very last book of the canon, which reads, "The Revelation of Jesus Christ, which God gave unto him; .... and he sent and signified it by his angel unto his servant John." Now of all the books in the Bible the Revelation is the least intelligible.

It is literally a Revelation which reveals nothing. On the contrary, it is full of riddles which nobody can solve, except, perhaps, one, and that is as to "the number of the beast," (xiii, 18.) Out of the multitude of guesses, the most rational one is, that it means the Emperor Nero, who had just committed suicide, the letters of whose name in Hebrew (Cæsar Nero) count up just 666.

Second-adventism began when first-adventism failed of fulfilment. The expected Messiah (*Christos*) did not appear, and the disappointment doubtless led to the fabrication of the story that Jesus Christ had already come in the flesh, or spirit, had suffered death, was buried, rose again, and ascended on high, from whence he would come again to judge the world. But continued delay of the expected second coming chilled the ardor of the primitive belief until the approach of the year 1000 revived it and set all Europe in commotion, causing holy wars and the destruction of millions of lives. But the foolish fanaticism was again doomed to disappointment, and faded away before the stern reality of Saracenic success. Again, at the period of the Reformation second-adventism experienced a partial revival, because it was easy for the Protestant to conceive that the Pope was Antichrist. But more rational views prevailed, in spite of the positive Millenarian teachings of the New Testament, and now when the disorder breaks out it assumes a milder form and infects a fewer number.

The swallowing of the many "horns" dealt out by Daniel and John has made multitudes beastly drunk. The writer himself, in his youthful days, got muddled with the intoxicating draught. It produced a religious *delirium tremens* which afflicted him for seven years, until from other sources his "knowledge was increased," and he "understood by books" (Dan. ix, 2) that ancient prophecy

was a fraud; whereupon he became restored to sobriety, and now in the autumn of life he enjoys a peace of mind which passeth the understanding of Adventists or any other sort of Christians.

Long before the Christian era Christs and Antichrists existed in name. In the Septuagint, translated 384–247 B. C., which was in common, if not almost exclusive, use among the Jews two centuries before and three centuries after the Christian era, and was the only version known to the Fathers, the frequent word Messiah is translated *Christos*. Ancient false prophets warned their followers against other false prophets, and false Christs foretold other false Christs. Many said, "Lo, here is Christ," and "Lo, there is Antichrist." The Christs were all false; but the Antichrists, who denied that Christ had come in the flesh, told the truth. Therefore, hear ye ANTICHRIST.

CHAPTER XVI.

THE OLD TESTAMENT APOCRYPHA.

OLD editions of the English Bible contain a number of books called the Apocrypha, which the Protestant churches reject as uncanonical. They no longer appear in the editions issued by the Bible Societies, having been excluded since 1826. The early Fathers generally adopted these books as of equal authority with the rest of the Old Testament. Jerome (A. D. 400) says that the book of Judith was "reckoned among the Sacred Scriptures by the Synod of Nice." (A. D. 325.) The council of Hippo Regius (A. D. 393) and the third and fifth councils of Carthage, (A. D. 397 and 419,) at all three of which Augustine was present and took a leading part, placed most of them in the sacred canon; and the council of Trent (1545–63) declared them

of equal authority with the other Scriptures. The Greek Church at the council of Laodicea (A. D. 363) admitted only two of the books into the canon, but at the Synod held at Jerusalem in 1672 they were all recognized as inspired books.

A Protestant Bible containing the Apocrypha is now exceedingly rare, but a Catholic or Douay Bible, containing all but the two books of Esdras and the Prayer of Manasses, can be bought for a dollar and a half. There are two books of Esdras in the Douay Bible, but they are the same as Ezra and Nehemiah in the Protestant version. Prior to the council of Trent the other two books of Esdras were contained in the Latin Vulgate, and known as the 3d and 4th of Esdras. They also existed in the Septuagint from which the Vulgate was derived.

Why are the so-called Apocryphal books excluded from the canon by Jews and Protestants? To say they are not historically, prophetically, or morally true, is to condemn every other book of the Old Testament; for just criticism rejects them all upon those grounds. The curse of the Westminster Assembly rests upon the Freethinker for discrediting the Bible; the anathema of the Vatican is hurled against the Protestant for rejecting the Apocrypha.

The value of the Apocrypha to Christianity is questionable, except as regards the 2d book of Esdras, which both Catholics and Protestants repudiate. And yet this rejected book contains the unequivocal prophecy of the coming of Jesus Christ in these remarkable words:

"For *my Son Jesus* shall be revealed with those that be with him, and they that remain shall rejoice *within four hundred years*. And after these years shall *my Son Christ die, and all men that have life*." (2 Esd., vii, 28, 29.)

No wonder the Church in the 16th century rejected

such a prophetic book as that! The 400 years had expired some 1500 years before, and though Jesus Christ was believed to have died, about a thousand million of people still lived! The prophecy that Jesus Christ by name was to come and die, was more stunning than anything to be found in all the rest of the old Scriptures, but the simultaneous death of all mankind was a stultifier. Wisely, therefore, did the council of Trent repudiate Esdras, even at the risk of a recoiling stroke from the boomerang it hurled at those who did not hold the rest of the books "sacred and canonical."

Assuming the substantial integrity of the above quotation from Esdras, it suggests a riddle harder to solve than that of the number of the beast. Was the prophecy written before or after the alleged advent of Christ? If before, how, except by miraculous inspiration, could the writer foretell, as he did, the coming of Jesus Christ by name? If after, how could he so stultify his prophecy as to make the death of all mankind a past event?

The book purports to be a revelation to the prophet Esdras (Greek for Ezra) as he lay troubled upon his bed in Babylon "in the 30th year after the ruin of the city," (iii, 1.) This would fix the date as early as 508 B. C., but the canonical book of Ezra comes down to 456 B. C. Clement of Alexandria, who flourished about A. D. 200, ascribes the book to the "prophet" Ezra. But that would put the coming and death of Christ, at the end of the "400 years," half a century or more too soon, to say nothing of the death of the rest of mankind. Modern critics fix the date of the book variously from about 60 B. C. to A. D. 90–98. With these assignable limits, the question is, Was the prophecy written before Christ, or after the end of the world? "Here is wisdom; let him that hath understanding" solve the riddle.

ANTICHRIST, with becoming modesty, and with no more confidence than he used to have when, as a Millenarian, he undertook to unravel prophetic yarn, will now attempt a solution.

The ancient readers of the Septuagint, the only version of the Old Testament in general use for 200 years B. C., were familiar with the word *Christos*. It was the Greek translation of the Hebrew word *Mashiach*, (anointed,) and sometimes designated in the Old Testament the expected great Deliverer or Savior. In the Protestant Bible *Mashiach* is always rendered "anointed," except in two instances. (Dan. ix, 25, 26,) where it is "Messiah"—not a translation, but a transfer. The Douay Bible has "Christ" in the aforesaid two verses, and six times elsewhere, but in every other instance it is "anointed." The author of John's Gospel, one of the latest books of the New Testament, twice uses in the Greek the word *Messias*, (i, 41; iv, 25.) His example of coining a Greek word was followed by King James's translators in the English of Dan. ix, 25, 26. *Ha Mashiach* of the Jews was *ho Christos* of the Greeks, and simply meant "the anointed."

Again, the name Joshua or Jesus (for, like Jacob and James, they were the same) meant Savior. Consequently, whenever the supposed Deliverer or Savior of the Jews should come, he would of necessity be called Jesus the Christ.

Now when 2d Esdras was written, (say at any time between the appearance of the book of Daniel about 168 B. C. and the fabrication of the Gospel stories of a crucified Son of God,) it was safe enough to prophesy the coming of Jesus the Christ. Already had the author of Daniel predicted the cutting off of the Messiah, (rendered *Christos* in the Septuagint,) so that the believers of Daniel's prophecy expected the *Christos* to come and to die. But

the author of 2d Esdras, more boldly inspired, prefixed "my Son" to *Christos*, and, unless the translation into the Latin Vulgate is at fault, wrote in the Original Greek, "my Son Jesus." Daniel had predicted that the *Christos* would be cut off after a certain number of weeks from a certain pretended future event. Esdras begins his prophetic period with himself, and says, "My Son *Jesus** shall be revealed .... within four hundred years; and after these years shall my Son Christ die, and all men that have life."

Jeremiah had prophesied that the captivity would last seventy years, but it fell short eighteen years, (see marginal chronology, 2 Chron., xxxvi, and Ezra i,) and the high hopes of returning glory predicted by the prophets had been disappointed. So a pretended and presumptuous Daniel transmutes the seventy years into seventy weeks *of years*, (for it is all but universally admitted that weeks of years is meant,) and foretells future events up to the end of the world, or the setting up of God's everlasting kingdom. Still later the counterfeit Ezra puts forth his prophecy, now under consideration. The author was not a Christian, but a Jew, for he says, "Is there any other people that knoweth thee besides Israel? .... Israel by name hath kept thy precepts, but not the heathen." (iii, 32, 36.) Therefore, even though, as the more liberal critics think, he wrote as late as A. D. 90–98, he evidently was not one who believed that Jesus Christ had come, even in a spiritual way, as the earliest Christians held. Very likely he was an Essene, a sect out of which Eusebius (bk. ii, chap. 17) expressly affirms that Christianity sprang. Like Daniel, he foretold the resurrection and judgment, (vii, 30–33,) thus:

* The Arabic and Ethiopic versions both have "Messiah" instead of "Jesus," which raises a suspicion that in the original Greek it was not *Iesous*, but *Christos*, as in the verse following.

"And the world shall be turned into the old silence seven days, like as in the former judgments, so that no man shall remain. And after seven days the world that yet awaketh not shall be raised up, and that shall die that is corrupt. And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them. And the Most High shall appear upon the seat of judgment, and misery shall pass away, and the long suffering shall have an end."

The book in question was probably written before any story of Christ crucified, ideal or real, was concocted. Four hundred years after the prophecy was recorded Jesus Christ was to come and die; then after seven days the general resurrection and judgment were to take place. And this accords with the writer's view (xiv, 10–12) as to the age of the world:

"For the world hath lost his youth, and the times begin to wax old. For the world is divided into twelve parts, and the ten parts of it are gone already and half of a tenth [twelfth?] part; and there remaineth that which is after the half of the tenth part."

In other words, only one-eighth part of the earth's life-time remained; so that if that one-eighth represented 400 years, the age of the world at the time of the writer would have been 2800 years, and its entire age was to be 3200 years.

But to return to the prophecy concerning Christ, here is one (ii, 42–47) which is unmistakable, even though the name Jesus Christ is not given, as in the former instance:

"I, Esdras, saw upon the Mount Sion a great people whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly. So I asked the angel and said, Sir, what are these? He answered and said unto me, These are they that have put off the mortal clothing and have put on the immortal, and have confessed the name of God; now are they crowned and receive palms. Then said I unto the angel,

What young person is it that crowneth them and giveth them palms in their hands? So he answered and said unto me, It is the *Son of God* whom they *have confessed* in the world."

Go to, Second Adventists! What can you find in the prophecies at all comparable with that of Esdras as to the coming of your Jesus Christ? It was as genuine a prophecy as any ever written, but unfortunately it foretold too much, and therefore you are compelled to repudiate the most "sure word of prophecy" that was ever recorded in Holy Writ.

CHAPTER XVII.

CHRISTIANS FIRST CALLED CHRESTIANS.

The Sibylline oracles, which existed long before the Christian era, were destroyed during the burning of Rome, A. D. 66, but like some of the Old Testament books, which were lost or destroyed during the Babylonish captivity, and afterwards re-written from memory or tradition, so a new collection of the Sibylline books was made after the fire in Rome. These books are quoted by the early Christian Fathers as the Word of God, and so great was their estimation and use in the Church of the 2d and 3d centuries, that Christians were nicknamed Sibyllists. (Orig. agt. Cels., v, 61; vii, 53, 56.)

The most celebrated of the Sibylline books, the Erythrean, contains an acrostic in Greek, now extant, the initial letters of which are—

Ιησους Χρειστος, Θεου Υιος, Σωτηρ, Σταυρος.*

That the acrostic was written at least a century B. C. is pretty certain; but for our present purpose it is sufficient

* *Iesous Chreistos, Theou Uios, Soter, Stauros.*
Jesus Chreist, God's Son, Savior, Stake.

to date it any time prior to Justin Martyr, (A. D. 150,) the earliest Christian writer of undisputed authenticity. He pointedly says that the Cumaean Sibyl (identified by Aristotle and others with the Erythrean) predicted "in a clear and patent manner the advent of our Savior Jesus Christ." (Add. to Greeks, ch. 38.) Doubtless Justin had reference to the above acrostic.

Constantine, in his Oration to the Clergy, (ch. 18, 19,) appeals to the same prophecy of the Erythrean Sibyl as declaring "the history of Jesus" and "a certain testimony of Christ's divinity." Rendering the Greek initial letters into Latin, *Jesus Christus, Dei Filius, Servator, Crux*, he adds:

"It is evident that the Virgin [Sibyl] uttered these verses under the influence of *divine inspiration;* and I cannot but esteem her blessed whom the Savior thus selected to unfold his gracious purposes toward us.....Many, however, who admit that the Erythrean Sibyl was really a prophetess, yet refuse to credit this prediction, and imagine that some one professing our faith and not unacquainted with the poetic art, was the composer of these verses. They hold, in short, that they are a forgery.....The truth, however, in this case is evident, since the diligence of our countrymen has made a careful computation of the times, so that there is no room to suspect that this poem was composed after the advent and condemnation of Christ, or that the general report is false, that the verses were a prediction of the Sibyl in an early age. For it is allowed that Cicero was acquainted with this poem, which he translated into the Latin language and incorporated with his own works."

Gibbon, referring to the same Oration, (ch. xx, note 59,) says that the initial letters of the thirty-four Greek verses formed the acrostic. With ei in *Chreistos* there are exactly thirty-four initial letters. If the word had been derived from *chrio*, "to anoint," it would certainly have been written *Christos*. And if the Christians had forged the acrostic after the time of Justin they would

have made it *Christos*, not *Chreistos*. The Pagans would have made it anything but *Christos*, for their Savior needed no anointing.

Cicero, who was born 106 B. C., assails the Sibyl's prophecy as too vague in regard to the great person whose coming is foretold, and points to the "art and contrivance" that appear in the "acrostic." (De Div., lib. ii.)

Eusebius affirms that Cicero quoted these very verses which contain the acrostic.

It was also noticed by Dionysius of Halicarnassus, who lived more than 30 years B. C., and by Varro, who was born 116 years B. C.; and what is remarkable, they both speak of disputes in their day about the genuineness of the acrostics. (Floyer's Sibyls, p. 463.) The charge of forgery was made and maintained by Pagans. The early Christians asserted the genuineness of the Sibylline prophecies; modern Christians would fain repudiate them. Their antiquity is as certain as that of any New Testament writings, which some of them no doubt antedate.

One thing remarkable about this acrostic is, that the first letters of the words, *Iesous Chreistos*, *Theou Uios*, *Soter*, spell IChThUS, "*a Fish.*" One of the three great prevailing sects in India is the Vaishnavas, or worshippers of Vishnu, whose astronomical symbol is the *Fish*, whose first incarnation was in the body of a Fish, and whose ninth and last was in the person of *Christna*, also called by his disciples *Jezeus*. (Bib. in Ind.)

The early Christians were known by a great variety of names, and among others by a very extraordinary one, namely, Pisciculi, or *little fishes*. They called themselves in their sacred mysteries by the name ICHTHUS, meaning

I (*Iesous*) and *Ichthus*. Jesus is called a fish by Augustine, who says he found the purity of Jesus Christ in the word fish; "for he is a fish that lives in the midst of the waters." Some of the early Christian tombs have fishes inscribed on them. (Anacal., vol. ii.)

But what we regard as more remarkable and significant is the spelling of *Chreistos*. The word is not found in our Greek lexicons, and yet it was in use long before the Christian era. It could not have been derived from *chrio*, "to anoint," therefore it was not spelt *Christos*. It probably existed in the Greek language before the η (e, sounded like ey in *they*) was in use, therefore it was not spelt *Chrestos*. In later times ει was sometimes changed to ῑ, but seldom, if ever, was ι changed to η. *Chreistos* may have been derived from the verb *chrao*, (Ionic *chreo* or *chreio*,) the root of the word *Chrestos*, "good, benignant, worthy." The first trace, therefore, of the name of Christ in Greek was probably *Chreistos*, as in the Sibylline acrostic; then it was changed to *Chrestos;* and lastly to *Christos*, or in Latin, *Christus*, uniting the "good" or "beneficent" being of the Greeks with "the anointed one" of the Jews and Christians.

The word Chrestos has been found engraved on Greek monuments erected before the Christian era. Dr. Clarke in his travels (vol. iv, p. 189) found an inscription behind a sacred altar in honor of a youth of Larissa in Thessaly, with *Chrestos* and a bleeding or wounded heart at the top, and *Eros* at the bottom; the former signifying a beneficent being, (probably a name for Apollo,) and the latter Cupid or Divine Love. The sacred heart is found on an Indian monument of Bal-ii, an incarnation of Vishnu, with a wound in the side. That Chrestos was not the name of the person entombed is proved by the

fact that all the epitaphs of Larisseans which Spon has preserved contain the word.*

Suetonius, (A. D. 110,) in his Life of Claudius, who reigned from A. D. 41 to 54, says that "he drove the Jews, who, at the instigation of *Chrestus*, were constantly rioting, out of Rome." (Ch. 25.) If Jesus Christ was the person referred to, then he was a Jewish leader of riots in Rome. Furthermore, if this was a *historical* reference to Jesus Christ, it is the first undoubtedly genuine heathen evidence as to his name, which was not Christus but Chrestus. The latter is frequently found inscribed upon ancient Latin monuments, as well as Chrestos in Greek and Latin, but never Christus or Christos until the Catholic religion prevailed. Chrestos was a very *proper* name in Greek, but Christos would be as ridiculous as the name Greasy in English. The Latin language had no Chrestus until it was transferred from the Greek.

The celebrated passage in Tacitus, if genuine, was written about the same time that Suetonius wrote, or a little later. But there can be no reasonable doubt that the passage in Tacitus is either a forgery or a corruption. It is therefore immaterial that it has *Christus* and *Christianos* once. Even in Suetonius's life of Nero we find *Christiani* once. It would be easy and natural for the transcriber to change *Chrestiani* to *Christiani*, but who would think of altering *Christus* to *Chrestus?* May there not have been a Galilean Jew named Chrestus, ("the good," in the estimation of the Jews, because he resisted oppression,) a leader of insurrections against Rome? Who knows but that the name of "Chrestus" became a watchword among the rebellious Jews, and was after-

* Among the numerous Greek inscriptions recently found in Cyprus by Gen. Cesnola the most common is *Chreste chaire*, "Dear one farewell." (Cyprus, pp. 433–436.)

wards coupled with Joshua or Jesus (the Savior) and changed to Christos? We have no manuscripts older than the 4th century, and as it is conceded that all the writings that we have have been tampered with, who can say that the name of Jesus was not at first Chrestos, or "Jesus the good?"

Theophilus of Antioch (A. D. 168–188) puns upon the name Christian. "I, for my part," says he, (B. i, ch. 1,) "avow that I am a Christian, and bear this name beloved of God, hoping to be serviceable, (*euchrestos.*)" In ch. 12 this punning is kept up throughout, thus:

"And about your laughing at me, calling me 'Christian,' you know not what you are saying. First, because that which is anointed is sweet (*Chrestos*) and serviceable, (*euchrestos,*) and far from contemptible.....And what work has either ornament or beauty unless it be anointed or burnished? Then the air and all that is under heaven is in a certain sort anointed by light and spirit, and are you unwilling to be anointed with the oil of God? Wherefore we are called Christians on this account because we are anointed with the oil of God."

Clement of Alexandria (A. D. 189–202) in like manner says, (Misc., B. ii, ch. 4:) "Now those who have believed in Christ both are and are called good, (*Chrestoi.*)"

Lactantius, an eminent Christian author, (A. D. 301–330,) says that the Greeks "were accustomed, through a mistake of ignorance (?) by the change of a letter, to say *Chrestus.*" (Div. Inst., B. iv, ch. 7.)

Tertullian, the first of the Latin Fathers, (A. D. 193–220, says:

"But Christian, so far as the meaning of the word is concerned, is derived from anointing. Yes, and even when it is wrongly pronounced by you *Chrestianus,* (for you do not even know accurately the name you hate,) it comes from sweetness and benignity." (Apol., Sec. 3. See also Ad. Nat., ch. 3.)

In the light of the facts already presented, it would

seem, at least, that the Greeks were right in regard to the name Chrestos, and the two Latin Fathers, Lactantius and Tertullian, wrong. If Christianity originated among Greek-speaking people, and the Epistles and the Gospels were originally written in Greek, how absurd for the Latins to charge the Greeks with error and ignorance as to the name of their Savior!

But let an impartial witness speak. Lucian, a heathen Greek poet, who wrote a little earlier than Tertullian, in his "Philopatris" makes Triephon say, in answer to the question whether the affairs of the Christians were recorded in Heaven, "All nations are there recorded, since *Chrestos* exists among the Gentiles."

Another witness, Julian, falsely named the Apostate, (A. D. 361–3,) calls the Baptist *Chrestos Ioannes*.

To these let us add the testimony of a modern Church historian, Bingham, (1726,) who, in his "Antiquities of the Christian Church," (B. i, ch. 1,) says that the Christians were not at first, nor for a long time, called Christians.

Justin Martyr, one of, if not *the*, earliest and best of the authenticated Fathers, calls the Christians *Chrestianoi*. Not that the word is so found in his writings; oh! no, the priestly scribes have been careful to change the e to i. In his "First Apology," ch. 4, this passage occurs:

> "So far, at least, as one may judge from the name we are accused of, we are most excellent (*crestotatoi*) people.....For we are accused of being Christians, and to hate what is excellent (*chrestos*) is unjust."

Here it was impossible to change *chrestotatoi* or *chrestos*, but in the word *Christianoi* the e has evidently been changed to i, for the sense certainly requires *Chrestianoi*, as any Greek scholar must see.

Again: in ch. 7 we have the following:

"And this we acknowledge, that as among the Greeks those who teach such theories as please themselves are all called by the one name 'Philosopher,' though their doctrines be diverse, so among the Barbarians this name on which accusations are accumulated, is the common property of those who are and those who seem wise. For *all are called Christians.*"

Orthodox critics have suspected that in both the above passages e has been changed to i in *Christianoi.* May not a like corruption have been made everywhere else? What though Justin, in his "Second Apology" (chap. 6) recognizes as one reason for calling the Son of God Christ, "his being anointed?" Everything anointed had converted to it the peculiar quality meant to be described by *chrestos*, of good, holy, sacred. To make the stone of Jacob holy and sacred it was anointed. To instal a prophet into his office he was anointed. To render kings sacred they were anointed; and from this came the idea that Christ had his name from being anointed. And yet he was neither crowned nor anointed in a literal sense. But in a metaphorical sense, not only Christ, but Christians also, as Theophilus of Antioch says, were "anointed with the oil of God," and Theophilus says he bore the name "hoping to be serviceable, (*euchrestos.*)" Not only is the suspicion just that in Justin e has been changed to i, but it is impossible for an impartial critic not to see that the text has been corrupted. And if in Justin, why not in all the rest of the early Christian literature? The Latin priests, through whom the manuscripts have come down to us, would have the strongest motive to change the e to i, because in their time *Chrestos* had become obsolete and *Christos* the popular name.

The name Christian was first given as a term of reproach, and was so regarded by the Fathers down to the close of the 2d century. Hence the successive "Apolo-

gies" written by them, in which they pun upon the words *Chrestos* and *Christos* with a cunning endeavor to render the latter respectable. The term Christian occurs only three times in the New Testament, viz., in Acts xi, 26; xxvi, 28; and 1 Pet., iv, 16. The book of Acts cannot be traced prior to about A. D. 190, and the 1st Epistle of Peter was probably written in the 2d century. The expression "suffer as a Christian" has a late look, and it is doubtful whether the term Christian was known till near the middle of the 2d century. The Pauline Epistles were written, as all critics agree, many years after the disciples were said to have been called Christians at Antioch, and yet Paul never uses the word, though he was a preacher at Antioch as late as seventeen years after his conversion, (Gal. ii, 11,) and according to the story of Acts continued a long time at that city, making it his headquarters. Paul's Epistles were brought to Rome by Marcion about A. D. 140, after which time the name Christian was probably given, but reluctantly accepted. But when the doctrine of Paul was grafted into the Gospel of Jesus by the Roman converts, the *Christos* (or *Chrestos*) of Paul became the *Christus* (or *Chrestus*) of the Latins, and as the Jewish Septuagint had Christos, and the new superstition was based mainly on Judaism and Old Testament prophecies, the name Christus prevailed over Chrestus, and at length the term Christian became popular, and in the 3d century it was generally adopted.

Having seen how Justin's writings have been corrupted, let us see how it is with regard to the New Testament.

In 1 Pet., ii, 3, we read, "If so be ye have tasted that the Lord is gracious (*chrestos.*)" Some manuscripts have *christos*, an evident corruption. In the Douay Bible *chrestos* is correctly translated "sweet." The passage is evidently taken from Ps. xxxiv, 8, which reads, "O taste and

see that the Lord is good"—*chrestos* in the Septuagint. Clement of Alexandria has this singular passage:

"But are ye so devoid of fear, or rather of faith, as not to believe the Lord himself, or Paul, (!) who in Christ's stead thus entreats: 'Taste and see that Christ is God?'" (Ex. to Hea., ch. 9.)

The translator in a note to the same refers to Ps. xxxiv, 8, where he says Clement has read *Christos* for *chrestos*. Again, in quoting 1 Pet., ii, 3, he reads *Christos* for *chrestos*. (Instr., B. i, ch. 6.)

In Rom. xvi, 18, the word *chrestologia* is translated "good words." Dr. John Jones, author of "Ben David," says that the meaning is, "oracles concerning Chrestos, that is, oracles which certain impostors (?) in the 'Church at Rome' propagated concerning Christ, Christos being changed (?) by them into Chrestos, *the usual name given by the Gnostics, and even by unbelievers.*"

Again, Dr. Jones maintains that Paul has an obvious reference to the above interpretation of *Christos* when he says, in Phil. i, 21, "For me to live is Christ, and to die is gain," the parallelism requiring *Christos*, in the sense of *chrestos*, to correspond to *kerdos*, "gain." (Ben David, p. 278–9.)

Yes, not only does the sense require it, but *chrestos* is a various reading, as attested by Orthodox critics.

Mr. Higgins, to whom we are indebted for much of the matter contained in this chapter, gives great weight to the proofs advanced by Dr. Jones, and says:

"The doctor has shown most clearly that not only the Gentiles commonly called Christ *Chrestos*, but that the Gnostic Christians, as I believe it is admitted, beyond all comparison, the most numerous sect of Christians, (because many sects are comprised in the term Gnostic,) as well as the most learned and respectable, called him *Chrestos*. The important fact that Christ was first called *Chrestos*, and the Christians *Chrestianoi*, was as nearly lost as possible. The accidental discovery of an inscription [already noticed] given

by Dr. Clarke in his travels, alone saved it.....It is also quite clear that he was so called by St. Peter and St. Paul, and surely this will not be disputed.

"In the Christology of St. Paul and Justin Martyr we have the esoteric religion of the Vatican, a refined Gnosticism for the cardinals, a more gross one for the people. It seems very extraordinary that when Lardner was noticing the Chrestus of Suetonius he should pass over the most important fact—that Jesus was commonly known by the name of Chrestos among that sect of Christians which was by far the most numerous and learned in the world. There never was born a more cunning man than Lardner, nor one who knew better when to speak and when to be silent. In this instance he seems to have followed the example of Eusebius when in his life of Constantine he concealed the murder of his son, Crispus. I cannot believe that Lardner was ignorant that the Christians were called *Chrestianoi*.....In his pretended *surprise* that Suetonius should call Jesus Chrestus, he betrays the grossest disingenuousness. It is impossible that this learned man can have been ignorant of it. But he found that if he noticed it, even to endeavor to refute it, he would bring into observation what was as good as lost, and what it was very desirable to keep out of sight."

Summing up the evidence, it must be confessed that it strongly preponderates in favor of Chrestos as the earliest name of Christ. The Sibylline Chreistos reaches back beyond Cicero and Varro, and was probably known several centuries B. C., while Chrestos is found inscribed on Greek monuments before the Christian era. But on the other hand, Christos, "the anointed one," is of frequent use in the Septuagint 200 years B. C. Chrestos nevertheless seems to have prevailed down to the close of the 2d century, after which Christos, or the Latin Christus, gradually supplanted Chrestos. To the latter the Pagan converts would be prone to adhere, but the influence of the Septuagint, though the Jewish converts were very insignificant in number, turned the scale in favor of Christos, and all the manuscripts were made to conform thereto.

Dear, devout, and sincere Christian, ANTICHRIST has no

pleasure in shocking you by taking away your Jesus. But the name was familiar and precious to both heathen and Hebrew devotees centuries before the alleged nativity at Bethlehem. To the pious Jew it was Jehoshua or Joshua, meaning "help of Jehovah" or "Savior." To him whose Bible was the Septuagint it was *Iesous—Ie* being an exclamation of joy, and *soos* or *sos* meaning "safe." So in Matt. i, 21, the inchoate Son of God is named *Iesous*, because "he shall save (*sosei*) his people from their sins," and in Acts vii, 45, and Heb. iv, 8, *Iesous* is the Greek for Joshua, the son of Nun.

So the ancient Greek Sibyls heralded the name of *Iesous Chreistos*, the benignant Savior, or new incarnation of Bacchus, or Buddha, or Divine Wisdom, the first born of God, the *Theous Uios, Soter*, and proclaimed in advance almost every particular afterwards embodied in the story of the Gospels.

CHAPTER XVIII.

THE SIBYLLINE ORACLES.

That part of the foregoing chapter relating to the Sibylline Oracles having been reviewed by a correspondent of the *Investigator*, we here present such points of the criticism as we have deemed it necessary to reply to, giving as far as practicable the writer's own words, as follows:

Dr. Lardner, one of the highest Christian authorities of the last century, maintains that the Oracles used by the Christians were forgeries; and he agrees with Prideaux in fixing their date between A. D. 138 and 167. Cave, however, supposes that a large part of them were composed between A. D. 117 and 139. The Acrostic in particular Dr. Lardner suspects to have been a late addition,

it being first quoted by Constantine, and nowhere clearly referred to by any prior Father. Justin is the first Christian writer who appears to have quoted any Sibylline verses containing the peculiar doctrines of Christianity, the Fathers prior to him having mentioned nothing but what might be found in Sibylline writings among the heathen.

Cicero may have commented on a Pagan prophetic Acrostic, but not on the one quoted by Constantine, and it is on the authority of the liar Eusebius only that "ANTICHRIST" can assume that Cicero knew this Acrostic.

Dionysius and Varro spoke of "the Acrostics;" there is no evidence that they referred to this one.

"ANTICHRIST" therefore is rash in saying that Justin doubtless had reference to this Acrostic, and that the antiquity of the Oracles is as certain as that of any New Testament writings.

The Pagan Celsus, who wrote before the end of the 2d century, charged the Christians with interpolating in the Sibyl's writings many blasphemous things; and Origen's answer to the charge is allowed by many learned men to be insufficient.

Dr. Lardner says that the ancient Sibylline verses did not recommend the worship of the one God alone, as do those cited by the Fathers.

CHAPTER XIX.

CHREISTOS IN THE ACROSTIC.

IT is a humiliating alternative to which Dr. Lardner and other Christian apologists have been driven, of admitting that the Sibylline acrostic was either a Pagan prophecy of Christ or a Christian forgery! ANTICHRIST

is willing to see them impaled on either horn of the dilemma.

"Critic" thinks that ANTICHRIST was "rash in saying, 'Doubtless Justin had reference to the acrostic.'" The language of Justin is as follows:

"The *most ancient and time-honored* Sibyl, whose Books are preserved in all the world,.....*clearly and manifestly prophesies* concerning the predicted advent of our Savior Jesus Christ, and concerning *all those things that were to be done by him.*" (Ad. Gr., ch. 38.)

Now those clear and manifest prophecies are found only in the 8th Book, which contains the acrostic, *and* in the 1st Book, "which without doubt is *later* than Justin, and is in part made up from this very 8th Book." So says the learned author of "Oracula Sibyllina," (C. Alexandre, Paris, 1856,) who believes the Book in question was written between A. D. 98 and 138, and *does not doubt* that Justin referred to the same. Dr. Lardner and others want to fix the date of *all* the Sibylline Books after A. D. 117. This author is willing to carry back the 8th Book to the year 98, but no further. Why? Because he thinks he finds references in it to John's Gospel, and John, you know, wrote before 98! Aha! here is a discovery of a trace of John a few years earlier than has heretofore been found. But ANTICHRIST has scrutinized it, and finds it as worthless as any of the rest of the supposed references to John's Gospel prior to A. D. 180. There is no resemblance in words, only in idea; but even if the Sibyl's words were exactly those of John, who knows that the latter did not borrow them from the former?

Who, therefore, can estop us from going back to Cicero and Varro for the origin of the acrostic? True, Cicero did not cite the words of the prophecy, but what need was there of reciting what was well known to those he was addressing? And the same question may be asked

as to all who referred either to the acrostic or the prophecy in early times.

Is it true that none of the Fathers prior to Eusebius did refer to it, or that it was added after the 2d century? How came Tertullian (A. D. 200) to write the following:

"But we little fishes, (*pisciculi,*) after the example of [our] ICHTHUS, [Jesus Christ,] are born in water." (On Baptism, ch. 1.)

The translator, Rev. S. Thewall, of Christ's College, evidently does not agree with Lardner that the acrostic was of later date than Tertullian, for he says in a note:

"The word *Ichthus* in Greek means a fish; and it was used as a name of our Lord Jesus because the initials of the words *Iesous Christos Theou Uios Soter* make up that word."

Again, how came Ireneus (A. D. 190) to write the following:

"The name Christ the Son (*Uios Chreistos*) comprises twelve letters .....Moreover, *Chreistus*, he [Marcus] says, being a word of eight letters, indicates the first Ogdoad." (Agt. Heresies, B. i, ch. 15.)

The *Ch* in Greek is one letter, so that *Chreistos* makes eight. Ireneus wrote in Greek, but we have only a Latin version of his writings, except the greater part of this 1st Book, which is in Greek as well as Latin. The heretics against whom he was writing had a *Chreistos*. Whence was that spelling of the name derived but from the Sibylline acrostic?

Hippolytus also, a disciple of Ireneus, in his "Refutation of All Heresies," (B. vi, ch. 44,) discusses this Ogdoad of Marcus—the eight letters of the name *Chreistos*.

But there is still another Father prior to Eusebius—that is, he was born, died, and probably wrote a few years previous—who quotes the very lines of the acrostic. True, he does not mention it as such, but he repeats verbatim in Greek the 25th and 26th lines, as well as other parts

of the same Book, (Div. Inst., vii, 20, Orac. Sib. Ex. v, Cap. 5.) Lactantius is called the Christian Cicero, but he lacked the skepticism of his heathen prototype in regard to the inspiration of the Sibyl.

It is also a significant fact that Augustine, a later Father, reproduces the acrostic without the last seven lines, containing the *Stauros*, (stake or cross.) The author of "Oracula Sibyllina" believes the last seven lines are a later addition, giving as one reason, that the initial *S* of *Stauros* would make one s too many in *Ichthus*. Augustine was probably of the same opinion, for like his predecessor Tertullian, he wanted to preserve the "fish," (*Ichthus*,) which he said represented the purity of Jesus Christ.

So, then, if the acrostic was a Christian forgery it must have been a very early one, and ANTICHRIST sees no difficulty in dating it long before the year one. The germ of Christianity existed then, as attested by several of the Fathers. The name of the expected Savior, *Iesous Chreistos* or *Chrestos*, was familiar to Pagan devotees. The vital point in regard to the acrostic is, How came *Chreistos* to have the e in it? Believers in *Christos*, the "anointed," would not have inserted the e: but Pagans, on the contrary, would not have spelt it *Christos*. It was Judaism that changed *Chreistos* or *Chrestos* to *Christos*.

Origen's answer to the charge of Celsus that the Christians had "interpolated many impious statements" in the Sibylline Oracles, is lame enough, to wit, that Celsus "might have proved his assertion by producing some older copies which are free from the interpolations which he attributes to us." (B. vii, ch. 56.) The Christians interpolated their own Scriptures as well, and even forged whole books. Most of the earlier books are lost, and

among them one entitled "Exposition of the Lord's Oracles," and another book of "Oracles," said to have been written by Matthew in Hebrew. Our Matthew is claimed by many excellent critics to be an original Greek Gospel, and it is by no means certain that there ever was a Gospel written in Hebrew. Why, therefore, is it not possible, nay, even probable, that the Oracles of the Sibyl were the groundwork of our Gospels?

CHAPTER XX.

THE SIBYLLINE ORACLES AGAIN.

From a rejoinder of considerable length to our reply to "Critic," we herewith submit the essential points.

"Critic" is surprised that "Antichrist" still holds that Cicero probably referred to the now extant Acrostic, when he not only did not cite the words of the prophecy, but did not name or allude to it.

Justin does not name any particular book when he says that the Sibyl "clearly and manifestly prophesies," &c.; and it is not true, as "Antichrist" says, that those clear and manifest prophecies are found *only* in the 8th book. But even if it were true, does that prove that the Acrostic now found in the 8th book is what Justin refers to? There are abundant predictions in that book not found in the Acrostic.

"Antichrist" admits that such prophecies are contained in the 1st book also, and it suits his argument to say that *that* is later, and is in part made up from the 8th book. How does he know that the 8th book is not made up from the 1st?

But there is enough in the 6th book to sustain Justin's assertion; therefore "Critic" repeats that "ANTICHRIST" is rash in assuming that Justin quoted the 8th book.

The authenticity of the citation by Justin is doubtful. The book in which it occurs is suspected not to have been written by Justin.

Tertullian's calling Jesus Christ "our *Ichthus*" is no evidence of the existence of the Acrostic in his time, (A. D. 200.) He does not say that the initial words, *Iesous Christos Theou Uios Soter*, as applied to Jesus, suggested the epithet *Ichthus*. The translator Thewall, in assuming that they did so apply, uses the word *Christos*, which "ANTICHRIST" says is ridiculous. *Ichthus* was probably applied by Tertullian, because, as Augustine says, the fish suggested the idea of purity.

"Critic" is astonished at "ANTICHRIST'S" setting forth as evidence that *Chrestos* was an epithet applied to Jesus long before the Christian era, the fact that the word *Chrestos* has been found engraved on Greek monuments erected before the Christian era, not as the name of the person entombed—apparently implying that the deceased was a follower of Jesus, who was called *Chrestos*.

Those who believe that these predictions of the Sibyl were made before the events occurred, may also believe in the materialization of Katie King.

Lardner's translation of Lucian is probably more correct, to wit: "For chrestus (good) has been among the nations;" or, "provided there is any good man among the nations."

But many learned critics are convinced that Lucian did not write the "Philopatris," and assign it to a later date, variously from A. D. 261 to 361. One strong reason for rejecting its authenticity is its discussion of the Trinity in the style it does. Infidels and Christians agree that

the question of the Trinity was not discussed until the 4th century, and there is not, as Gibbon says, any evidence that it was thought of till then. Lardner says the discussion of it in the "Philopatris" is more suitable to the 4th century.

The belief that the fable of "Christna," wherein it resembles that of Jesus, is older than the Christian era was long since abandoned by "Critic." That fable is not the root or stem of Christianity. The spelling is not Christna, but K*rishn*a, and its meaning is "black." He was the eighth, not the ninth avatir of Vishnu—a double incarnation. Buddha was the ninth.

We must depend on those who have studied the ancient languages and literature of the Hindoos. They tell us that the incidents in the life of K*rishn*a which resemble those of Jesus are found only in the more modern books, the Puranas, which were written not earlier than the 9th century.

Max Müller says the author of the "Bible in India" has been deceived by his native teachers; and Prof. Fiske says the book is a disgraceful piece of charlatanism.

CHAPTER XXI.

A TILT ACROSS THE ACROSTIC.

What Antichrist said, following the citation from Justin, was this:

"Now those clear and manifest prophecies are found only in the 8th Book, which contains the Acrostic, *and* in the 1st Book, 'which without doubt is later than Justin, and is in [great] part made up from this very 8th Book.' So says the learned author of 'Oracula Sibyllina.'"

Quoting only the first two lines above, and not noticing

the italicised "*and*" immediately following, "Critic" says the statement is not true. Of course not. Charcoal and nitre do not make gunpowder; it takes charcoal, nitre, *and* sulphur.

"Critic" then adds: "ANTICHRIST admits that such prophecies are in the 1st Book also; and it suits his argument to say that *that* is later, and is in part made up from this very 8th Book." Again our friend seems to have been blind to our quotation marks, followed by the statement, "So says the learned author of 'Oracula Sibyllina.'" That author is a Professor in the Institute of France, and his is a standard work, one of the latest and best. He gives reasons why the 1st Book is made up from the 8th, and is later than Justin. The entire statement of ANTICHRIST is taken from that author, who writes as a Christian. The issue, therefore, which "Critic" raises is with him.

Furthermore, Prof. Alexandre gives reasons for believing that the Acrostic was written between the time of Domitian and Adrian, (A. D. 96–117,) and the rest of the 8th Book following somewhat later—*i. e.*, between 98 and 138. How much of the New Testament appeared prior to 117? Not half, according to Dr. Davidson, and not one of our four Gospels, as we shall show hereafter. How many Fathers wrote before that time? Possibly one, Clement of Rome, whose Epistle, not certainly authentic, would fill only eleven leaded columns of the *Investigator*. (36 pages of this book.) Between Clement and Justin comes the spurious Epistle of Barnabas, shorter than that of Clement, and this is all for certain. What wonder, therefore, that the Sibylline prophecies were not quoted prior to Justin, even though they had existed for 500 years?

But, says our learned friend, the citation from Justin is suspected to be unauthentic. True; but that does not

alter the fact that it was a very early, perhaps the earliest, appeal to those prophecies by the Fathers. Justin, however, in his undoubtedly genuine "Apology," (ch. xx,) does say this: "The Sibyl....said there should be a dissolution by God of all things corruptible"—the very theme of the Acrostic and what follows in the 8th Book.

The 6th Book of the Sibyl contains only 28 lines, the substance of which relating to Christ "Critic" has cited. The author of "Oracula" dates that book in the 3d century. The 8th Book contains 501 lines, about half of which relates to Christ, and is dated by the same author prior to Justin.

This work of Prof. Alexandre contains nearly 1,100 pages, small print, all in Greek and Latin, which make dry reading even of a fishy subject.

And speaking of fish, the same work exhibits another ancient Acrostic with a fish in it, also a Savior and Galileans; but the fish is most conspicuous, being invoked as a "Divinity," and forming part of the first letters of the lines of the Acrostic, which are, ICHTHUS EIS AIE, "Fish forever." It is an epitaph on stone, and the author dates it about the middle of the 4th century, assigning as one reason the alleged fact that about that time, under the Emperor Julian, the term Galilean was most in use as applied to the Christians. Perhaps so, but the real Galileans caused most commotion in the 1st century, and by the 4th were pretty much played out. The epitaph, however, may be a Christian one, though it would answer as well for a Pagan, especially as the only word in it supposed to answer to *Christos* is bereft of all but the first letter, and follows "fish." It may, therefore, have been *Ichthu Ch*[*reste,*] "Sweet Fish."

And speaking of *Christos*, ANTICHRIST by no means thinks it "ridiculous." Coupled with *Iesous* and meaning "the

anointed," it is not bad, but *Chrestos*, "good," is better. "*Mr. Greasy*" would be ridiculous.

That some of the now extant Oracles existed before the year one is believed by the authors of "Oracula" and of "Anacalypsis," and the latter suspects that "Jesus was also called Christ from this very Oracle." (Vol. ii, p. 576.) So if ANTICHRIST is rash, he is not rasher than they.

If Cicero did not allude to the Sibylline prophecy, nay, even to this very Acrostic, to what did he allude? His language is, "But that they [the verses] proceed not from fury and *prophetic* rage, but rather from art and contrivance, doth no less appear otherwise than from the *Acrostic* in them." (De Div., lib. ii.) Cicero died 43 B. C., and the Acrostic we now have was in existence according to Prof. Alexandre, between A. D. 96 and 117. Is it probable that the Acrostic referred to by Cicero was entirely lost 150 years after his death and a new one forged by Christians?

ANTICHRIST has not said that the "predictions of the Sibyl were made before the events occurred," but he suspects that the Gospel fictions were made to conform to the Sibylline prophecies, just as they are claimed to accord with pretended Jewish ones. Josephus wrote a paragraph about John the Baptist, which the Sibyls and the Evangelists wove into their works, with variations.

"Critic's" astonishment at the adduction of the word Chrestos engraved on Greek monuments before the Christian era as an "epithet applied to Jesus," will no doubt subside when our friend sees that ANTICHRIST has said nothing of the kind. The particular monument adduced has Chrestos and a bleeding heart at the top, and Eros (Cupid) at the bottom; and the intervening inscription is in honor of a youth of Larissa, in Pelasgian Thessaly,

(Pelasgiotes.) Now the Pelasgians were a prehistoric people, from whom Herodotus says the Hellenic Greeks sprang. This monument, therefore, was no doubt prior to the Jewish Septuagint, and perhaps almost as old as Homer or Solomon. At all events it is not at all likely that the youth to whose memory that sacred word Chrestos was inscribed, ever heard of the Jews' *Iesous*.

ANTICHRIST referred to the "Bible in India" only for the statement that Christna was the 9th incarnation of Vishnu, (some call it the 8th,) and that he was also called Jezeus. All books relating to the ancient religions of the Hindoos should be regarded with caution, because very little is known on the subject. But we could no more expect Max Müller or Prof. Fiske to speak well of the "Bible in India," than of Taylor's "Diegesis" or Paine's "Age of Reason." Radical research is apt to spoil kid gloves, and college professors don't like to mar their pretty, soft hands.

But oh! Christna is a very wrong spelling; it should be Krishna! What a pity Sir William Jones set the bad example of spelling it with a Ch! Infidels have taken undue advantage of his error. Well, then, spell it with a K, and substitute an h for the t. Is not Krishna as much like Kristos or Krist as Jehoshua or Joshua is like Iesous or Jesus?

It will be a hard task to prove that the stories about the God Christna were invented only a thousand years ago. They may not be the root or stem of Christianity, but only older branches of the same tree. And as for the meaning of Chrishna, "black," it is well known that the Christian Savior is represented in the most ancient sculptures and paintings as blacker than a Hindoo, yea, even as black as an Ethiopian. So even if "Critic" holds

"high low," ANTICHRIST expects to make game and save his Jack.*

If the "Philopatris," long attributed to Lucian, is a later work, as many critics believe, it only brings the evidence in regard to Christos later; for the rendering of Lardner, making an adjective a common noun instead of a proper name of a Divinity, is ungrammatical and absurd. "Christian evidence writers," says Robert Taylor, "have in general been tinctured with Unitarianism," and therefore they seek to disguise the fact "that the doctrine of the Trinity was really the earliest and purest form of Christianity."

It is not true that "the question of the Trinity was not discussed until the 4th century." Novatian wrote a book "Concerning the Trinity" about A. D. 260. Origen (A. D.

* Madame Blavatsky, in a letter to the New York *Sun* of May 13, 1877, takes a bold stand in defence of Jacolliot's "Bible in India." The Editor of the *Sun* having asserted that there "never was a Hindoo reformer named Jezeus Christna," Madame B. declares:

"I have been at the festivals of Janmotsar in commemoration of the birth of Christna, (which is their Christmas,) and have heard thousands of voices shouting: 'Jas-i-Christna! Jasas-wi-Christna!' Translated they are: *Jas-i*—renowned, famous; and *Jasas-wi*—celebrated, or divinely renowned, powerful; and *Chris-tna*, sacred."

Madame B. maintains the correctness of the spelling Christna, as against Krishna. She says the latter spelling is adopted by Jacolliot's most bitter opponent, Mons. Taxtor de Ravisi, a Catholic, because *Krishna* means black, and because the real name of Christna "was Kaneya or Caneya." But black is *Krisn*, and *Caneya* means born of a virgin—*Canya*. Even in modern Hindustanee the zodiacal sign of Virgo is called Kaniya.

Jacolliot is therefore right not only as regards Christna, but substantially so as regards Jezeus. There is no more reason for spelling the first with a K than for spelling Christ with a K. The Greek letter *Ch* differs from *K* by being more guttural and aspirated, and is almost equivalent to H in English, so that *Christos* might more correctly be rendered by *H'ristos*.

Jacolliot is no a fraud. Ten years' residence and studies in India were surely enough to fit him to give an opinion; and even his Catholic opponent admits that his "Bible in India" is written "with good faith, of absorbing interest, a learned work on known facts, and with familiar arguments."

230) discusses the subject of "the excellent Trinity" at length. (De Prin., i, 3; iv, 1.) Hippolytus, writing against the heresy of Noetus, (A. D. 222,) argues the question vigorously, and boasts of confuting his adversary. (Sec. 8–14.) Ireneus, still earlier, and the master of Hippolytus, discusses the equality of the Son with the Father, and the gifts of the Holy Spirit. (Agt. Heres., iii, 6; v, 8, 22.)

And now to lay out Lardner, who asserts that the ancient Sibylline verses did not commend the worship of the one God, as those do which are cited by Clement of Alexandria and the earliest Fathers, let Clement take the stand. In his "Miscellanies," (vi, 5,) he quotes the *Apostle Paul* as saying, "Take also the Hellenic books, *read the Sibyl*, how it is shown that *God is one.*" Now let the materialized ghost of Lardner appear and say that the Sibylline Oracles which Paul appealed to were a "*Christian forgery.*"

Dr. Lardner's lamp has lighted the dark caverns of primitive Christianity, but since his time whale oil has been superseded by coal oil; and now in these last days the electric light of ANTICHRIST shines forth from the columns of the *Investigator*, that it might be fulfilled which was spoken by the prophet Esaias, (ix, 1, 2, Septuagint,) "O land of Zabulon, (Uncle Sam,) land of Nephthalim, (John Bull,) and the rest of the sea-coast, and beyond Jordan, (British Channel,) Galilee of the Gentiles, (Europe.) O people walking in darkness, behold a great light."

CHAPTER XXII.

WHEN WAS THE NEW TESTAMENT WRITTEN?

Orthodox Christianity is indebted to the Rev. Nathaniel Lardner, D. D., a distinguished Unitarian-Presbyterian, who died in 1768, for its generally accepted chronological table of the times of writing the Books of the New Testament. Dr. Lardner's dates were all fixed so as to leave the question of authenticity undisturbed. But more recent independent investigation has assigned later periods to most of the Books, as appears from the table below, gathered from a recent work entitled "Introduction to the New Testament," by Samuel Davidson, D. D. Being a Christian Professor in a University, of course Dr. Davidson seeks to maintain the integrity of as much of the New Testament as possible, and to assign as early a date as he conscientiously can to the various compositions. But more free and unbiassed critics have proven that the four Gospels, Acts, and some of the other Books, made their first appearance considerably later than the times assigned by this author; and in a recent anonymous English work, entitled "Supernatural Religion," which in the short space of a few months has reached the sixth edition, it is demonstrated that no certain trace exists of one of the four Gospels prior to the year 180.

		Davidson.	*Lardner.*
2 Thessalonians	A. D.	52	52
1 Thessalonians	"	53	52
1 Corinthians	"	57	56
2 Corinthians	"	57	57
Galatians	"	57–8	52–3
Romans	"	58	58
Philemon	"	62	62
Colossians	"	62	62
Philippians	"	62–3	62
Hebrews	"	66	63

		Davidson.	*Lardner.*
Revelations	A. D.	68–9	95–6
James	"	68–70	61–2
Ephesians	"	75	61
1 Peter	"	75–80	64
Jude	"	80	64–5
Matthew	"	118–19	64
Luke	"	119–120	63
Mark	"	120	64
Acts	"	125	63–4
Titus	"	120–40	56
2 Timothy	"	120–40	61
1 Timothy	"	120–40	56
1 John	"	130	80
2 and 3 John	"	130	80–90
John, Gospel	"	150	68
2 Peter	"	170	64

The difference of dates as to the first ten Books in the above table is trifling. The composition of Revelation is moved back seventeen years, and fixed with tolerable certainty a year or two before the destruction of Jerusalem. James and Ephesians, Dr. Davidson thinks, were written after the death of their reputed authors. In regard to all the rest of the Books, the dates respectively assigned preclude their authenticity. The Epistles to Titus and Timothy, he thinks, were written in the order given above, in the first half of the second century, at very brief intervals apart, and they point to a time prior to A. D. 150, and probably to about A. D. 120.

Dr. Davidson almost questions the authenticity of 1 and 2 Thessalonians, but accepts that of the next seven Pauline Epistles, and, strange to say, regards Revelation as written by the fisherman John. The Epistle to the Hebrews is anonymous, and probably not written by Paul. All the rest of the New Testament he rejects as spurious, but, like a true Christian apologist, throws the mantle of charity over the "innocent" forgery of Apostolic names to accomplish a good end. O Christianity! what falsehoods are justified in thy name!

CHAPTER XXIII.

FIRST USE OF THE TERM "CHRISTIAN."

That the disciples were first called Christians at Antioch, a heathen city, about A. D. 43, rests upon the sole authority of the Book of Acts, which Dr. Davidson concedes was written as late as A. D. 125; but there is no positive evidence of its existence prior to the year 190. It is therefore of no value to prove the use of the word Christian before the middle of the second century. And the same may be said of 1 Peter, the only other Book of the New Testament in which the word Christian is found; for Dr. Davidson, seeking to assign it to as early a period as he can, expressly says, "The date of the Letter cannot be fixed. It was after the Epistle to the Ephesians; it *may* therefore be between A. D. 75 and 80." Well, as the date cannot be fixed, and as some critics for cogent reasons assign it to the second century, who can forbid the acceptance of the later date? The Epistle is conceded to be spurious, and the earliest trace of it is in the statement of Eusebius (iii, 39) that Papias, who wrote about A. D. 150, made use of it. But as Eusebius, who does not quote the passages from Papias, has been detected in numerous mistakes and falsifications, we must remain in doubt whether he did not assume, from some similarity of wording, that the passages were quotations, whilst in reality they might not be. The earliest apparent quotations from 1 Peter are found in the Epistle of Polycarp to the Philippians, written after A. D. 150, and probably after 161, besides being largely interpolated. (Sup. Rel.) But even if 1 Peter was written before 150, the expression "suffer as a Christian," as we have heretofore re-

marked, and as will presently more fully appear, has a late look.

The New Testament therefore affords no proof of the use of the term Christian before the middle of the second century, about which time we begin to find it (or more probably Chrestian) in the writings of Justin.

ANTICHRIST has made a diligent search for the word in all the writings of the Fathers which can, with any degree of probability, be claimed to antedate Justin, and has been unable to find it. It does not occur in either of the three following Books, which once formed a part of the New Testament canon:

Epistle of Clement of Rome,

Epistle of Barnabas,

Pastor of Hermas.

The first of these is still claimed to be authentic, though written anonymously, and its date is claimed to be about A. D. 97, and even earlier. But the more liberal critics lean to a later date, and bring it within the first quarter of the second century. The Epistle of Barnabas, once received as an authentic production of the companion of Paul, is now conceded to be spurious, and to have been written probably between A. D. 117 and 138. The Pastor of Hermas, one of the most popular books in the Church during the 2d, 3d, and 4th centuries, and believed to have been the production of the Hermas mentioned in Rom. xvi, 14, is now conceded to have been written probably some time between A. D. 100 and 161.

In Archbishop Wake's translation of Clement's Epistle the word Christian occurs once; in the later English version of the Ante-Nicene Christian Library it occurs three times. What, think you, are the Greek words which the Reverend Prestidigitators have rendered "Christian?" They are *en Christo* and *to Christo.*

> For ways that are dark
> And tricks that are vain
> The Christian is ever peculiar.

Only one more writer remains whose claim of priority to Justin is confidently asserted—namely, Ignatius. The Epistle of Polycarp to the Philippians is generally believed to be later than Justin, but even if it should perchance be prior, it does not affect the present inquiry, for the word Christian is not found in it.

Ignatius was a historical character, and though as to his personal history almost nothing is known, he was doubtless a bishop of Antioch at the beginning of the second century. There are fifteen Epistles purporting to have been written by him, of which not more than seven are claimed to be genuine. Among the spurious ones is a letter addressed by him to the Virgin Mary, with her reply thereto. A venerable old Virgin she must have been! somewhere between 90 and 140 years of age!

To the great embarrassment of those who maintain, with Eusebius, the genuineness of seven of the Ignatian Epistles, they come down to us in two forms, a longer and a shorter, and the question is, which is the oldest? The decision has been generally in favor of the shorter version. But so manifest are the interpolations in both, that Dr. Lardner and other Christian apologists before and since his time have been compelled to question the genuineness of even the shorter form, and many of them deny that we have any authentic remains of Ignatius at all.

But to aggravate the embarrassment of the churchmen, in the year 1842 an ancient Syriac version of three of the Epistles in a still shorter form was brought to light. This left the question of genuineness or priority as awkward to decide as one like this, for instance: Which of

three switches, said to have been wielded by Jesus to drive out the board of brokers from the temple, is the genuine one?

The whole story purporting to have been written by Ignatius while a prisoner under a guard of ten soldiers, on his way from Antioch to Rome, in seven different Epistles, deliberately penned at successive stages of his journey, by the kind permission of the "ten leopards," as he styles them, is absolutely incredible. But if this conclusion is not in itself irresistible, we will only repeat what has been stated heretofore, that it has been demonstrated that Ignatius was not sent to Rome at all, but was cast to wild beasts at Antioch, Dec. 20, A. D. 115, under circumstances which preclude the idea of his being a martyr for Christianity. (Dav. Int. to N. T., vol. i, p. 19.)

Nevertheless, lest it should be presumed that the Epistles may have been forged prior to Justin, we will state that the learned author of "Supernatural Religion," after an acute analysis of the evidence, internal and external, asserts that "none of the Epistles have any value as evidence for an earlier period than the end of the second or beginning of the third century." (Vol. i, p. 274.)

The Syriac manuscript is by far the most ancient text, and it is conceded that not only the longer, but the shorter Greek forms have been largely interpolated. The whole contents of the Syriac Epistles make only 250 lines in English, and even if a fragment of these should perchance have been written by Ignatius, it is impossible to distinguish what is authentic and what is spurious. Ireneus (A. D. 190) is the first to refer to any of them or to Ignatius himself, and his quotations are found in the Syriac translation as well as in the Greek. Forty years later Origen quotes passages which are likewise found in the Syriac. The first occasion on which any passage attrib-

uted to Ignatius is quoted which is not in the Syriac version, is by Eusebius. (Sup. Rel., vol. i, p. 262.)

Having, therefore, brought the Ignatian Epistles this side of the middle of the 2d century, they are outside of our present inquiry. But inasmuch as they are the only Christian writings containing the word Christian, which have any plausible if even possible claim of priority to Justin, we will bestow on them a cursory analysis.

The word Christian occurs seven times in each of the two Greek forms of the seven Ignatian Epistles, while Christianity is found four times in the Shorter Greek, and only once in the Longer! Twice, where the Shorter has the word Christian it is wanting in the Longer; once the latter has it where the former has it not; once it has the word Christ's instead; and once it has Christian where the former has Christianity. In one of the Epistles neither word is found in either version; in another it occurs once in the Shorter alone; in another, while it occurs once in each version, the two words do not answer to each other at all.

In the three Syriac Epistles Christian occurs twice and Christianity once. The two passages containing the word Christian agree almost *verbatim* in the three versions, but the other passage presents the following remarkable discrepancy:

Syriac.	*Short Greek.*	*Long Greek.*
But Christianity is great when the world hateth it. (To the Rom., ch. iii.)	Christianity is not a thing of silence only, but also of greatness. (Ib.)	The Christian is not the result of persuasion, but of power. (Ib.)

These discrepancies alone show how just is the condemnation of the whole Ignatian literature as a mass of falsification and fraud. Setting it aside, therefore, with the Book of Acts and Peter, as affording no evidence of the use of the word Christian prior to the middle of the

2d century, we have the anomaly of the apparent growth of a religion for at least a century without the adoption of the most appropriate name. The followers of Jesus Christ would most certainly have been called after one or the other of his two names. But it seems that for more than a hundred years they accepted neither. Since the days of Constantine they have gloried everywhere in the name of Christian, which the Fathers of the 2d and 3d centuries seemed ashamed of, while the other appropriate name of Jesusites, or Jesuits, appears to have been reserved till the 16th century for the followers of Ignatius of Loyola. One Church historian, however, tries to trace even this name among the earliest disciples, but only succeeds, in our opinion, in finding it as applied to the Therapeuts before Jesus was said to be born. Here is what Bingham, in his "Antiquities of the Christian Church," (b. i, ch. 2,) says:

"When Christianity was first planted in the world, they who embraced it were commonly known among themselves by the name of Disciples, Believers, Elect, Saints, and Brethren, before they assumed the title and appellation of Christians. Epiphanius says they were also called *Iessaioi*, 'Jesseans,' either from Jesse, the father of David, or, which is more probable, the name of the Lord Jesus. He adds that Philo speaks of them under this appellation in his book *peri Iessaion*, (about Jesseans,) whom he affirms to be no other but Christians who went by that name in Egypt.....This book of Philo's is now extant under another title, *peri Biou Theoretikou*, of Contemplative Life; and so it is called by Eusebius, who is also of opinion that it is nothing but a description of the Christians in Egypt, whom he calls Therapeutæ."

So if Bishop Epiphanius, who flourished at the close of the 4th century, is to be credited, Philo, a contemporary of the Gospel Jesus, wrote a book about Jesseans, which has come down to us under another title, and yet identified by Eusebius as descriptive of the Therapeuts, who existed in Egypt long before the birth of the Christian's

Jesus. That is to say, the Therapeuts were called Jesseans by Philo, who knew no Jesus Christ, nor any followers of such a person.

Having failed to discover the word Christian in any Christian writing within the first hundred years or more after the reputed death of Christ, let us see if it can be found in pagan literature within that period.

Sure enough, here it is in Suetonius, who wrote about A. D. 110. In his Life of Nero he speaks of Christians, "a villanous race," being punished. The same author, in his Life of Claudius, the predecessor of Nero, mentions Chrestus as a leader of riots in Rome. There is just ground, therefore, for the suspicion that the Christians to whom he refers in the later work were the followers of Chrestus. But whether that be so or not, the fact remains that this is the earliest undoubtedly genuine evidence of the word Christian or Chrestian, and it is by a heathen writer.

The letter of Pliny, pro-consul of Bithynia, which if genuine might possibly antedate Suetonius, has already been considered and rejected as spurious. Learned German critics long ago pronounced it a fraud. Without the light which they have cast upon the subject, and in addition to the cogent reasons heretofore given for the rejection of the document, the fact that in the space of forty consecutive lines the word Christian occurs *seven* times, is enough to stamp it with presumptive fraud.

The mention of Christians barely once by Tacitus, about A. D. 117, will not be admitted by us as evidence after all that has been argued against the authenticity of the passage. If peradventure it be genuine, as Christians insist, it goes to identify them with a disorderly sect of fanatics, who, under the leadership of a Jew named

Chrestus, were expelled from Rome between A. D. 41 and 54.

One more Pagan document of later date than Suetonius, but earlier than Justin, contains the word Christian. It is an epistle of the Emperor Adrian, who reigned from A. D. 117 to 138, instructing his pro-consul Fundamus concerning the trials of Christians. The letter comes to us through Justin, being appended to his "First Apology," and followed by two letters from the two succeeding Emperors on the same subject. In Justin's copy of Adrian's epistle the word Christian occurs once. Eusebius in copying Justin inserts it twice. In the next epistle, that of Antoninus Pius, (A. D. 138–161,) which is about twice as long as that of Adrian, the word Christian does not occur at all. But in the third letter, that of Aurelius, (A. D. 161–180,) it occurs eight times in thirty-one consecutive lines. This edict is believed by many to be a forgery, but even if not, the use of the word Christian became quite general in the reign of Aurelius, though it may well be doubted whether it was not Chrestian rather than Christian. It is pretty certain that Justin at the outset wrote Chrestian, and this, coupled with the mention of Chrestus by Suetonius, renders it probable that in the epistle of Adrian, appended to Justin's Apology, the original word was Chrestian; and it is quite likely that it was the same in the letter of Aurelius.

The result of our research may therefore be summed up thus:

The term Christian is first used by Suetonius about A. D. 110, but the original word was probably Chrestian.

Its next occurrence is in the letter of Adrian, between A. D. 117 and 138, and there, also, it was probably Chrestian.

Then comes Justin, between A. D. 147 and 161, who at

first most certainly, if not always, wrote the word Chrestian. After that in the course of fifty years it became popular, the term Chrestian meanwhile giving way to the more appropriate one of Christian.

CHAPTER XXIV.

IN PURSUIT OF PETER.

That Paul knew no Apostle Peter has been proved beyond a reasonable doubt. The only mention of a Peter in his Epistles is in a parenthetic clause of a very long sentence, wherein Cephas also is named as one of three pillars of the Church at Jerusalem. (Gal. ii, 7–9.) The awkward lugging in of Peter in such a connection is suspicious; and as the post-Nicene scribes have been guilty of substituting Peter for Cephas three times elsewhere in the Epistle to the Galatians for the manifest purpose of connecting him with the traditional head of the Romish Church, it is in the highest degree probable that some ante-Nicene priest interpolated the superfluous and incoherent clause in the same Epistle containing the name of Peter.

Among the traditions recorded in the second century we read of one Simon Magus of Samaria, a magician, who wrought miracles in Palestine, and even at Rome, in the reign of Claudius, A. D. 41–54. Justin, himself also a Samaritan, in his "Apology" addressed to the reigning Emperor Antoninus Pius, about A. D. 150, three times refers to this Simon, saying he was worshipped as a God and honored by a statue in the imperial city, bearing the inscription—

Simoni Deo Sancto,

"To Simon the holy God."

The discovery in 1574 of a fragment of marble in the bed of the Tiber with the inscription—

Semoni Sanco Deo,

"To the God Semo Sancus,"

has induced the pretty general belief that Justin made a most comical blunder in this matter. But that is not after all so very certain, even though the two inscriptions are not identical. The people had many gods in those days, and Semo Sancus was perhaps no greater man than Simon Magus. At all events, the story not only of the statue, but of the wonderful works of Simon of Samaria, has been often repeated, enlarged, and embellished by later writers than Justin.

But while Justin makes these particular and detailed references to Simon Magus, all he has to say about Simon Peter is, that Christ "changed the name of one of the Apostles to Peter." (Dial. Trypho, ch. 106.) Nor does Justin anywhere quote from a Petrine Epistle. The Gospel which he used is called by him "Memoirs of the Apostles," and some of the passages which he drew either from that Gospel or tradition, agree substantially with similar ones in our four Evangelists. In continuation of the above reference to Peter, Justin says that Christ also "changed the names of other two brothers, the sons of Zebidee, to Boanerges, which means sons of thunder;" but the only other mention made of an Apostle by name is in the following passage:

"There was a certain man with us, whose name was John, one of the Apostles of Christ, who prophesied by a revelation that was made to him that those who believed in our Christ would dwell a thousand years in Jerusalem; and that thereafter the general, and in short the eternal, resurrection and judgment of all men would likewise take place." (Ib., ch. 81.)

The silence of so early a writer as Justin in regard to the Apostles is remarkable. If Peter had figured so prominently in Apostolic times, and had founded the Church at Rome, he certainly deserved more notice from Justin. It may be replied that Justin is also silent in regard to Paul, neither naming him nor quoting from his writings. True, but it is conceded by Ecclesiastical writers that the Pauline Epistles did not become a part of the Christian literature till after Justin's death. Furthermore, Marcion, Justin's contemporary, had recently brought to Rome, probably for the first time, a collection of Paul's Epistles, and it is not strange that Justin, who regarded Marcion as a blasphemous heretic, instigated by devils "to preach another God besides the Creator," should have ignored or repudiated his collection of books, probably the first edition of the New Testament ever issued.

There is a remarkable passage in the 1st Epistle of Peter, v, 13: "The church at Babylon.....saluteth you." Churchmen would have us believe that the writer meant Babylon in a mystic sense, *i. e.*, Rome. What a mystification! If that Epistle is genuine, and was written as claimed, about A. D. 64, we must presume that Peter was then in Babylon, 2,000 miles from Rome. What a scholar the unlettered fisherman must have become, to be able to preach in Chaldee and Latin, and to write classical Greek! ANTICHRIST has no objection to the acceptance of a Babylonian Peter as a historical person in the middle or second half of the 1st century. Babylon being distant 600 miles in a straight line from Antioch and Jerusalem, it is not very likely that the Babylonian Peter crossed Paul's path. An overland journey of seven hundred miles in those days was a dangerous and costly undertaking; and then for Peter to make a further voyage of fifteen hundred miles by sea to meet either Simon Magus or Paul

at Rome is incredible. The Apostles journeyed without carpet-bag, overcoat, biscuit, or money, (Mark vi, 8, 9.) Did somebody pay Peter's fare, or did he work his passage? He was but a sorry sailor at best, poorly fitted in his old age to go before the mast, and slaves were usually placed at the oar. A Babylonian or Galilean Peter the first Bishop of Rome! Bah! Let the Papists "tell that to marines; sailors won't believe it."

But it is the Gospel Peter we are in search of; we are fishing for the fisherman in the pools of antiquity. If such a Peter existed we want to find some traces of his petrified remains. Our four Gospels and Acts can only be traced back to the last half of the second century, which is rather too late to prove the existence of Peter a hundred years prior. The Epistle of Peter purports to come from Babylon, and affords no clue to an early date. Justin, who is rather late, barely mentions him. The writer of the Epistle of Barnabas, which is probably earlier than Justin, knows no Peter. The Pastor of Hermas, which may be prior to Justin, mentions no Peter. The Epistle of Polycarp, a contemporary of Justin, names no Peter. Peter! where art thou?

Ah! here he is, in Clement's Epistle to the Corinthians, written some time between A. D. 68 and 125. In chap. v, this passage occurs:

"Let us set before our eyes the illustrious Apostles. Peter, through unrighteous envy, endured not one or two, but numerous labors; and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and the west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects."

Can this be the Simon-pure Peter of the Gospels? Being named as an Apostle and coupled with Paul, a presumptive identity is established, unless there has been an interpolation. This conjunction of Peter and Paul raised a suspicion in the mind of ANTICHRIST, and he thought he would examine the fossil footprint by the light of a Greek copy of the only existing manuscript of this Epistle, when lo! all he found of Peter was the two final letters, *os!* The printed Greek copy has [*Petr*]*os*, showing that in the original there is no *Petr*.

The *lacuna* had to be filled by the transcriber, and the name of *Petros* was the first to suggest itself, because Peter, you know, was the chief Apostle and Paul the "chiefest." But as ANTICHRIST has demonstrated that Paul knew no Apostle Peter, he will take the liberty of filling the gap with some one of Paul's fellow preachers whose name ends with *os*. There are four from which to choose, namely, Apollos, Jacobos, (James,) Timotheos, and Titos. Now nothing is more certain in the history of those times than the murder of James (Jacobos) of Jerusalem, the very person, in all probability, with whom Paul conferred, as one of the three "pillars" and the so-called "Lord's brother." If anybody has any good and valid objection to this conjunction of Paul with James, the reputed first Bishop of Jerusalem, instead of the mythical Peter, let him now forbid the bans.

And here ANTICHRIST suspends his pursuit of Peter, not having been able to find a trace of him in the first hundred years or more after the alleged commission from his Master to go and preach the Gospel. The Apostle Cephas whom Paul conferred with, and afterwards antagonized, bore not the slightest resemblance to the Gospel Peter, except that the name Cephas is a corruption of *kepha*, "a stone" in Aramaic, and *petros* means "a little rock"

in Greek. The original name was simply Simon, (Mark i, 16, 36,) to which Jesus added the surname Peter (Mark iii, 16; Luke vi, 14;) but the fourth Evangelist makes Jesus at first sight say to him, "Thou shalt be called Cephas," and then adds by way of explanation, "which means Petros." (i, 42.) And yet, in spite of this re-christening of the chief Apostle, he was never called Cephas, but always Peter. In the Gospels and Acts the name occurs 154 times, while the first mention of the name Cephas again is by Clement of Alexandria, who says that he was not an Apostle, but one of the seventy. (Eus., i, 12.)

What a prodigy was the Apostle Peter! As the fruit of his first revival sermon 3,000 Hebrew sinners were converted out of a population of 15,000. In the name of Jesus he made the lame to walk. With the spirit of the Lord he smote the two false converts dead. By the power of prayer he brought a dead woman to life. The first nineteen years of his ministry were limited to Palestine. His mighty works at Jerusalem, Joppa, and Cesarea are told in the first half of the Book of Acts; but after making a speech in the council at Jerusalem, about A. D. 52, the inspired historian lets the curtain drop on him. But the next Church historian, Eusebius, (A. D. 315,) tells us that Peter preached in Pontus, Galatia, Cappadocia, Asia, and Bithynia. (B. iii, ch. 4.) What a circuit! greater in extent than the whole of the Eastern and Middle States! And then, too, he was first Bishop of Antioch (ib., ch. 35) and of Rome, where he was crucified about A. D. 66, having shortly before written an Epistle from Babylon, 2,000 miles distant.

But the wonders wrought by Peter, as recorded in Holy Writ, are beaten all hollow in the apocryphal writings. The Clementine "Recognitions" and "Homilies" to-

gether make more than 600 pages, all about Peter. In the "Acts of Peter and Andrew" we are told that Peter made a camel go through a needle's eye four times; and all the multitude saw it. In the "Acts of the Holy Apostles Peter and Paul" we read that Simon Magus, by the power of devils, in presence of Nero, flew through the air and seemed to be going up to heaven, when straightway Peter invoked Jesus Christ, and down came Simon, dead as a mummy and divided into four parts. Besides these extant writings, there were in use in the early Church other books with the following titles: "Apocalypse of Peter," "Doctrine of Peter," "Gospel according to Peter," and "Acts of Peter." The latter was condemned by Pope Gelasius, A. D. 492, and the "Gospel according to Peter" by Bishop Serapion of Antioch, about A. D. 210.

Upon such a fabulous St. Peter the Christian Church is built. The credulous Fathers near the close of the 2d century found a fossil *kepha*lopod, and have ever since been humbugging Christendom into the belief that it is the veritable skull of a *ptero*dactyl. Peter must indeed have had wings to accomplish the marvellous journeys recorded of him. But most of the stories written about him are now admitted to be as fictitious as the romance of Robinson Crusoe, and ANTICHRIST is fully persuaded that the whole Gospel story about him and the rest of the twelve Apostles will have to go into the category of the apocryphal books, leaving the real Peter, whoever he was, as uncertain a character as William Tell or Will-o'-the-Wisp.

CHAPTER XXV.

THE THREE APOSTLES JAMES.

Besides the two disciples James, one the son of Zebidee and the other of Alpheus, there is a third James mentioned in the New Testament who seems to be at one time an Apostle and at another not. Now you see him, and now you don't. Commentators are perplexed about him; he is one too many for them.

The first Apostle James was killed by Herod about A. D. 44. (Acts xii, 2.) James number two continues in and around Jerusalem sixteen years longer. He it is who in the council of Jerusalem, about A. D. 52, proposes a compromise with the Gentile converts concerning the observance of the Jewish law, and it is adopted, (xv, 13–29.) A few years later, about A. D. 60, he and the rest of the Elders at Jerusalem reaffirm the former decree, (xxi, 18, 25.) This is the last account in Acts of James the second. There is less historical truth in the Book of Acts than in the "Scottish Chiefs," but for the present purpose we assume the foregoing statements as facts, and the chronology as correct. Indeed, if the facts are true the dates are quite right; at all events, Christians are estopped from disputing either.

Thus it appears that from the year 44 to 60 the surviving Apostle James is the most prominent actor, next to Paul, in and about Jerusalem. Now let us take Paul's own statements in regard to James. In 1 Cor., xv, 7, we read that the risen Christ "was seen of James, then of all the Apostles." The plain implication here is that James was one of them. Again, in Gal. i, 18, Paul says that three years after his conversion he went up to Jerusalem

to see Cephas, and he adds, "But other of the Apostles saw I none save James, the Lord's brother." Here again the plain implication is that James was an Apostle, and the same one mentioned before. Paul's conversion is dated A. D. 30–38; therefore, if the Gospel story is true, there must have been two Apostles James at or near Jerusalem when Paul first met Cephas there. But Paul knows but one James.

Again, fourteen years later Paul goes to Jerusalem and confers with James, Cephas, and John, (Gal. ii, 9.) At this time certainly James number one is dead, and it can hardly be doubted that the James here referred to was an Apostle if anybody was. The marginal date, A. D. 52, makes this event parallel with the Apostolic Council at Jerusalem mentioned in Acts, where James is the chief spokesman—though, as has been shown in a former article, every detail in Acts is at variance with Paul's own account in Galatians.

But now let us go for James number three. In Matt. xiii, 55, and Mark vi, 3, we read that Jesus had four brothers, whose names were James, Joses, Simon, and Judas. Again, in Matt. xxvii, 56, and Mark xv, 40, we read that among the distant spectators of the crucifixion was "Mary the mother of James and Joses," two of the before-named brothers of Jesus. In vain have commentators tried to evade this identification. The fourth Gospel has present at the cross (not afar off, as the Synoptics have it) two sisters Mary, one the mother of Jesus and the other of Clopas, (xix, 25,) whereupon some have conjectured that Clopas might be another name for James, who would therefore be a cousin of Jesus. This is not only guess work, but is contrary to early recorded tradition, as will presently be seen.

How the perpetual Virgin Mary became the mother of

a large family is no mystery like that of the miraculous conception. One of the early Apocryphal Gospels—though probably not so early as any of our four—tells us all about it. Joseph was a widower with four sons and two daughters, all married but James and Judas. Joseph was a priest as well as a carpenter, but lived mostly by the latter trade. Mary had been brought up in the temple till she was twelve years old, when the priests, lest *they* should fall into temptation and thus incur God's anger, agreed to entrust her to the fatherly care of some pious old man who wanted a young wife. So they assembled twelve old men who raffled for Mary. The ex-priest and carpenter won, and was betrothed to her at once, the marriage to be postponed until she reached a suitable age. But he took her to his own house and kept her two years, when she became a mother by the Holy Ghost.

When Joseph discovered what was the matter with Mary he became sorely troubled, and couldn't eat or drink for a whole day. He thought of hushing up the scandal by putting her away secretly. It is not said whether he suspected his son James, who was most tenderly attached to his prospective step-mother. When she first came she found him broken-hearted at the recent loss of his own mother, but the advent of a lovely maiden, who, though some years his junior, assumed the relation of a mother to him, soon assuaged his grief; and she, caring for him as only a loving step-mother knows how, became known as "the mother of James," even before she became a wife to his father. The absence of the old gentleman, who had to be away at work at his trade, to say nothing of his age, which was then 92, no doubt tended to strengthen the ties between the son and his female guardian.

But Joseph did not long remain on the ragged edge of anguish and despair. In the midst of his distress he fell asleep at noonday and had a dream, in which Gabriel appeared to him and explained the mystery of the immaculate conception. That was enough; the angelic friend tied up the storm, and so far as we know everybody was satisfied of the entire innocence of all concerned. The far-off Magi made haste to welcome the new-born King of the Jews, and even the wicked Herod was wroth with them for not telling him where the infant was, so that he might go and worship him also.

The bird sang in Mary's heart. Such a child would render any household happy. Jesus grew up and lived in sweet accord with his two half-brothers Judas and James until the death of their father Joseph at the ripe old age of 111. Mary never had another child. Jesus addressed her reverently as his "virgin mother." Joseph, though legally married, seems not to have been a husband to her with all that the name implies.

Some readers may think the above a burlesque. On the contrary, it is taken almost literally from the "History of Joseph, the Carpenter," a book that was popular in the so-called evangelical age of the Church. If the style of the paraphrase should be thought satirical or irreverent, will any right-minded person pretend to say that such a story deserves any better treatment?

But the main purpose of citing this apocryphal book is to identify James number three with the brother of Jesus. In it he is called "James the less," which agrees with Mark xv, 40, where we read that "Mary, the mother of James the less and of Joses," beheld the crucifixion. That fixes their identity beyond cavil.

But how about the Apostleship of James the less and brother of Jesus? Commentators would be glad to iden-

tify him with one of the two chosen disciples if they could. The father of James number one was Zebidee, of James number two Alpheus, of James number three Joseph. The last named James was called the less, and was half-brother to Jesus; and as we read in John vii, 5, that the brethren of Jesus did not believe on him, James number three, upon the testimony of the Gospels, must be ruled out of the college of Apostles.

But now we will prove by Paul that this very James number three was a veritable Apostle. We have already shown that Paul knew but one James, who, according to the plain implication of language and from the necessity of the case, must have been an Apostle if there were any Apostles. The fact that Paul's James parallels with James number two of Acts is none of our present business. We did not forge the Book of Acts. Paul calls him "James, the Lord's brother," and that clearly identifies him with the half-brother of Jesus, called James the less, the son not of Zebidee nor of Alpheus, but of Joseph the carpenter. Can anything be plainer?

Hegisippus, moreover, who was born in Palestine and flourished A. D. 160–180 at Rome, wrote an account of "James the brother of the Lord," calling him an Apostle. (Eus. ii, 23.)

But if any further evidence is needed to prove the existence of a third Apostle James, we have it in the "Apostolic Constitutions," a work formerly assigned to the Apostolic age, but now believed by most critics to belong to the 2d or 3d century. In Book vi, chap. 14, all the Apostles in council assembled unite in a declaration of faith; among them is "James the brother of the Lord and Bishop of Jerusalem." The other two Jameses are previously named; and though the Lord's brother is not specifically called an Apostle, yet his status is at least

equal to that of the rest, and he is identified with the second Apostle James in Acts xv. So then in these ancient records, which the pious Whiston regarded as "the most sacred of the canonical books of the New Testament," we have three Apostles James. *Quod erat demonstrandum.*

CHAPTER XXVI.

THE APOSTOLIC JAMES OF JERUSALEM.

Having proved from the holy Evangelists that there were but two Apostles James, and also from the "Apostolic Constitutions" that there were three, we now proceed to prove that there was but one. Indeed it is already apparent, inasmuch as Paul knew but one James, whom he describes as the Lord's brother and an Apostle. Doubtless there was a college of Essenean or Therepeutan Apostles in Paul's time, but the only three that he seems ever to have seen were James, Cephas, and John, and them not long. They believed in a Christ of some sort—for the Jewish Christos is more than 200 years older than the Christian era—but they were too Judaic for Paul. Being citizens of Jerusalem, where the crucifixion was located by the later Christians, they would be likely to know more about that event than an outsider. If the Apostle John wrote the Apocalypse he certainly did not locate the crucifixion in the little city of Jerusalem, but in a "great city which spiritually is called Sodom and Egypt." (Rev. xi, 8.) Whatever the doctrine of the so-called Apostles of Jerusalem may have been, it is probable that the Christ crucified of Paul was to them downright foolishness.

Rejecting, as we must, the stories of the Gospels and

Acts concerning the Apostles, because aside from their fabulous character there is no contemporaneous history to support them, only James of Jerusalem stands out as an Apostle of that name. Who and what was he?

In 1 Cor., ix, 5, Paul intimates that the Lord had "brothers" in the ministry, and in Gal. i, 19, he describes James as "the Lord's brother." Origen, (A. D. 230,) commenting on this last expression, says that Paul regarded James "as a brother of the Lord, not so much on account of their relationship by blood, or their being brought up together, as *because of his virtue and doctrine.*" (Agt. Cels., i, 47.) In other words, James's piety had earned him the title. In the list of the 70 Apostles by Hippolytus, (A. D. 222,) James is called "brother of God," (*adelphotheos.*) The word "Lord" (*kurios*) often means God in the New Testament. Among the Essenes the word "brother" stood for a spiritual relationship, and Jesus himself is reported as saying, "Whosoever shall do the will of my Father.....the same is my brother, and sister, and mother."

Eusebius says that James, to whom the risen Christ appeared, as stated by Paul, "was not merely one of the disciples of our Savior, but was one of his brethren." (B. i, ch. 12.) Again he says he was "called the brother of our Lord because he is called the son of Joseph." But Eusebius not only does not stop to reconcile the statement of John vii, 5, that the brethren of Jesus did not believe on him, but goes right on to add: "This James, therefore, whom the ancients, on account of the excellence of his virtue, surnamed the Just, was the first that received the episcopate of the church at Jerusalem;" and in proof of this he cites a passage from a book of Clement of Alexandria, not now extant, as follows: "Peter, James, and John, after the ascension of our Savior, though they

had been preferred by our Lord, did not contend for the honor, but chose James the Just as Bishop of Jerusalem." And a little further on Eusebius says: "Paul also makes mention of the Just in his Epistle—'But other of the Apostles,' says he, 'saw I none save James the brother of our Lord.'" (B. ii, ch. 1.)

From the foregoing it is evident that Eusebius regards James, the second Apostle of that name, as the first Bishop of Jerusalem, being the son of Joseph and a half brother of Jesus Christ, while the language of Origen and Hippolytus implies doubt of a blood relationship between James and Jesus; and in Hippolytus's list of Apostles, Bishop James is not one of the twelve, but of the seventy. It is not for ANTICHRIST to harmonize Paul with the Evangelists, nor the Fathers with one another. Between these ancient millstones, commentators have been compelled to grind out a third James, who stands forth as the only historical Apostle of that name, who, according to the old legends, was a brother of Jesus and yet not by blood—who was brought up with him and yet was an unbeliever in him. ANTICHRIST stands on the rock of scientific truth, and none of these irreconcilable legends trouble him.

But so little light is thrown upon the real character of James of Jerusalem in the New Testament or the writings of the Fathers already quoted, that we must look for further evidence concerning him. Josephus, who attests the martyrdom of such a person, would be the best witness, but we will first take Ecclesiastical history.

Hegisippus was born in Palestine, of Jewish parents. He travelled widely, and came to Rome when Anicetus was Bishop, (A. D. 158–169.) Subsequently he wrote a work of historical memoirs in five books, and thus became the first Ecclesiastical historian. Portions of this work

have been transmitted by Eusebius. It must have been written after the year 177, as it mentions the succession of Eleutherius. The testimony which Hegisippus gives in regard to James, as quoted by Eusebius, (ii, 23,) is very remarkable, as follows:

"James, the brother of the Lord, who, as there were many of this name, was surnamed the Just by all, from the days of our Lord until now, received the government of the church with the Apostles. This Apostle was consecrated from his mother's womb. He drank neither wine nor fermented liquors, and abstained from animal food. A razor never came upon his head."

This is an exact description of a Nazarite as recorded in Numbers vi, 2–5; and Judges xiii, 4–7, and xvi, 17. Samson was a Nazarite. Jesus and his disciples were not; they drank wine and ate animal food.

"He never anointed with oil, and never used a bath."

Jesus said, "When thou fastest *anoint* thy head." He also washed his disciples' feet and commanded them to baptize. How, then, could this James have been a disciple of Jesus?

The remainder of the story from Hegisippus in regard to James, is as follows:

"He alone was allowed to enter the sanctuary. He never wore woolen but linen garments. He was in the habit of entering the temple alone, and was often found upon his bended knees and interceding for the forgiveness of the people; so that his knees became as hard as camel's in consequence of his habitual supplication and kneeling before God. And indeed, on account of his exceeding great piety, he was called the Just, and Oblias, (or Zaddick and Ozleam,) which signifies justice and protection of the people, as the prophets declared concerning him.

"Some of the seven sects, therefore, of the people, mentioned by me above in my Commentaries, asked him what was the door to Jesus? and he answered 'that he was the Savior.' From which some believed that Jesus is the Christ. But the aforesaid heresies did not believe either a resurrection, or that he was coming to give

to every one according to his works; as many, however, as did believe, did so on account of James. As there were many, therefore, of the rulers that believed, there arose a tumult among the Jews, Scribes, and Pharisees, saying that there was danger that the people would now expect Jesus as the Messiah.

"They came therefore together, and said to James, 'We entreat thee, restrain the people, who are led astray after Jesus, as if he were the Christ. We entreat thee to persuade all that are coming to the feast of the passover rightly concerning Jesus: for we have all confidence in thee. For we and all the people bear thee testimony that thou art just, and thou respectest not persons. Persuade, therefore, the people not to be led astray by Jesus, for we and all the people have great confidence in thee. Stand therefore upon a wing of the temple, that thou mayest be conspicuous on high, and thy words may be easily heard by all the people; for all the tribes have come together on account of the passover, with some of the Gentiles also.'

"The aforesaid Scribes and Pharisees, therefore, placed James upon a wing of the temple, and cried out to him, 'O thou just man, whom we ought all to believe, since the people are led astray after Jesus that was crucified, declare to us what is the door to Jesus that was crucified.' And he answered with a loud voice, 'Why do ye ask me respecting Jesus the son of man? He is now sitting in the heavens, on the right hand of great Power, and is about to come on the clouds of heaven.'

"And as many were confirmed and gloried in this testimony of James, and said Hosanna to the Son of David, these same priests and Pharisees said to one another, 'We have done badly in affording such testimony to Jesus, but let us go up and cast him down, that they may dread to believe in him.'.....Going up, therefore, they cast down the just man.....And they began to stone him, as he did not die immediately when cast down; but turning round he knelt down saying, 'I entreat thee, O Lord God and Father, forgive them, for they know not what they do.'

"Thus they were stoning him, when one of the priests of the sons of Rechab, a son of the Rechabites, spoken of by Jeremiah the prophet, cried out, saying: 'Cease; what are you doing? Justus is praying for you.' And one of them, a fuller, beat out the brains of Justus with the club that he used to beat out cloths. Thus he suffered martyrdom, and they buried him on the spot, where his

tombstone is still remaining, by the temple. He became a faithful witness, both to the Jews and Greeks, that Jesus is the Christ. Immediately after this, Vespasian invaded and took Judea."

Even after making due allowance for errors, interpolations, and falsehoods in the above narrative, it is impossible to identify the subject of it with any James described in the Gospels and Acts. Hegisippus's James was evidently a cross between a Pharisee and an Essene. We might at once pronounce him an Essene but for his abhorrence of water. That sect, as described by Josephus, abjured oil, but took to water like ducks; but this James abhorred both. Perhaps, as a Nazarite, he was privileged to go dirty. Cleanliness with many ancient recluses and ascetics was not akin to godliness.

But as if to fix the Jewish status of James beyond question, Eusebius quotes Josephus concerning his death (xx, 9) in substance correctly. Ananus, a rash and daring Sadducee, succeeded to the high priesthood. Albinus, the procurator, being on his way to Judea as successor to Festus, deceased, the high priest Ananus assembled the Sanhedrim of judges, and "bringing thither the brother of Jesus who is called Christ, whose name was James, with some others, he presented an accusation against them, as if they had violated the law, and committed them to be stoned as criminals." This act aroused the indignation of the best citizens, by whose entreaty, on the arrival of Albinus, the high priest Ananus was removed, after holding the office only three months, and was succeeded by Jesus the son of Damneus. (Eus. ii, 23.)

Note here, by the way, the frequent occurrence of the name Jesus. Besides Jesus the brother of James, there were three high priests named Jesus in the short space of 65 years, from A. D. 4 to 69. See Whiston's Josephus,

xx, 8, note; and McClintock & Strong's Cyclopedia of Biblical Literature, article "High Priest." If the chronology in the last-named authority is correct, making Jesus, the son of Damneus, high priest A. D. 62–5, then James the Just was killed as early as the year 62.

The identity of the Apostle and first Bishop of Jerusalem with the James mentioned by Josephus is not acceptable to modern Churchmen. Lardner and others reject as spurious the words in Josephus quoted above, "who is called Christ," and argue that this account of the death of James is opposed to that given by Hegisippus. But Josephus was contemporary with the event, while Hegisippus flourished a hundred years later. Josephus narrates the condemnation of one James called the Just, by a Sadducean high priest. One hundred years afterward, a wandering Christianized Jew at Rome embellishes the story, and makes the Jewish James a Christian martyr. Such is the stuff out of which most of the early Christian martyrs are made. If there had been an Apostolic Bishop James of Jerusalem in Josephus's time, he certainly would have recorded the fact, for he lived right there. But the James that Josephus knew and that Paul slily ventured to call upon, was not known as a Christian, but only as a Pharisee or Essene, with certain vague and probably secret views about a coming Christos, the Son of God.

And this view is in accord with that of the Jews as derived from their Talmud, which speaks of James as the pupil (not brother) of Jesus, and makes out both master and pupil to be tolerably orthodox Pharisees, only they rejected the authority of the Rabbis and believed in necromancy. The latter heresies may have put them out of the pale of the Pharisaic synagogue and got them into trouble. Josephus records the martyrdom of the pupil,

but knows nothing of the alleged crucifixion of the master, who doubtless died a natural death.

Thus the three Apostles James are reduced to one, and that one not much of an Apostle, nor even of a Christian. It is the old story repeated, of three black crows reduced down to something as black as a crow.

CHAPTER XXVII.

THE APOSTLE JOHN.

Peter, James, and John are the prominent Apostles of the Gospel; the rest of the twelve are of little or no account—mostly figure-heads to fill up the sacred number. Judas, it is true, cuts a lively figure, but cuts it so short that his influence in propagating Christianity may be set down at zero, if not several degrees below. James number one, the brother of John, runs but a short career, being killed by Herod, if the story of Acts is true; but his namesake takes up the *role*, and continues on the stage as a star actor for many years. Being suddenly promoted from a supernumerary to a principal performer, the play continues without any change in the printed bills.

It is a remarkable fact that the fourth Gospel takes no notice of James, except indirectly in the last chapter, which is manifestly a later addition by another hand, where we read merely that "the sons of Zebidee" were present with other disciples at the sea of Tiberias when a third spiritual manifestation of the risen Jesus took place. O naughty John! Why did you leave out of your Gospel all mention of your elder brother, the other "son of thunder?" Why did you ignore the incident about James and yourself wanting to call down fire from heaven to consume a certain village? Why did you omit to tell the

wonderful story of the transfiguration which only Peter, James, and yourself were privileged to witness, when you saw the ghost of Moses and Elias, and were ordered to keep mum about the matter till after the resurrection? Couldn't you have given a better description of that *séance* than Matthew or Mark, who were not there? And why didn't you explain whether it was James and yourself, as Mark says, or your mother on your behalf, as Matthew says, who petitioned your Master that you two brothers should be allowed to sit on his right and left hand in his kingdom? You were not too modest to speak of yourself as the disciple whom Jesus loved and whom he permitted to lean on his bosom: was it fair or fraternal never to mention even the name of your apostolic brother or a single act that he did? Had you lived so long and become so respectable that you were ashamed of your former pursuit as partner with your brother in the fish business?

No wonder, in view of these remarkable omissions of John's Gospel, that it was first to be rejected as spurious by modern critics. It is impossible to recognize in it a truthful history of the ministry of Jesus. But what does its rejection imply? Why, nothing less than that the writer could not have believed the prior Gospel story, whether as related in the Synoptics or the various Apocryphal Gospels.

With the rejection of the fourth Gospel follows that of the three so-called Epistles of John, all of which must be dated as late as A. D. 150, there being no certain trace of them earlier.

But how about the Revelation? That book bears internal evidence of having been written as early as A. D. 68–9, by an Essenean Jew. It may therefore be truly ascribed to a so-called Apostle John, though the writer styles himself only a "servant" of Jesus Christ. Assum-

ing that he was the beloved Apostle, what reference do we find in his book to his apostolic brethren? He calls upon the "holy Apostles and prophets" to rejoice over the fall of the mystic Babylon (xviii, 20,)—a supposed allusion to Rome; he praises the Ephesians for detecting false Apostles (ii, 2,)—a probable reference to Paul; and he speaks of "the twelve Apostles of the Lamb." (xxi, 14.) Now the word Lamb throughout the Revelation is synonymous with Jesus, Christ, the Lord, and God Almighty; and there is no definite intimation that there ever existed a Jesus, a Christ, a Lord, a God, or a Lamb in human flesh. John's Lamb has seven horns and seven eyes (v, 6;) is worshipped by angels, beasts, and elders (11;) gets wrathy (vi, 17;) wages war and overcomes ten combined kingdoms (xvii, 14;) gets married and celebrates the wedding with a grand and Godly supper, at which the fowls of heaven are invited to feed on human flesh (xix, 7, 17, 18;) lights up the New Jerusalem with his divine presence (xxi, 23;) and keeps an account-book (xx, 12.)

What trace is there in the book of Revelation of the birth, life, miracles, or teachings of Jesus Christ? What intimation of his martyrdom beyond the vague reference to his being crucified in a great city spiritually called Sodom and Egypt? (xi, 8.) What allusion to any past advent of Christ or to a second coming? He is spoken of as "the first begotten of the dead" (i, 5;) but having been "slain from the foundation of the world," (xiii, 8,) and being yet alive somewhere in the realms above, it is to be presumed that his resurrection was about as long ago as his death, and that he has yet to make his first appearance to the world. And when he does come he will take vengeance on all save the favored ones who have washed their robes and made them white in his

blood. How, by the way, such a washing can make robes white, is a mystery as inconceivable as that of the divine incarnation. But all of these problems are to be solved when the time comes for the saints to sing—

> Lo! what a glorious sight appears
> To our believing eyes;
> The earth and seas have passed away,
> And the old rolling skies.

The earliest trace of a historical Apostle John is in Gal. ii, 9, where Paul confers with James, Cephas, and John, and receives from them the right hand of fellowship to preach to the heathen. Paul does not call him an Apostle, but one of the "pillars;" it is to be presumed, however, that a pillar-saint in those times stood as high as an Apostle.

The next appearance of the name is as the writer of the book of Revelation, who calls himself a "servant" of Jesus. It is possible that Paul's John wrote that book; but if he did, he could not have written either the fourth Gospel or the Epistles ascribed to him. The canons of criticism forbid so rash an assumption. Nor could the Revelator have been a fisherman of Galilee, a brother and partner of James, a companion of Peter, or a disciple of the Gospel Jesus.

The next appearance of the name is in Justin's "Dialogue with Trypho," written about A. D. 150, where Justin speaks of John as "one of the disciples of Christ, who prophesied by a Revelation that was made to him that those who believed in our Christ would dwell a thousand years in Jerusalem," (ch. 81.) This is a probable reference to the book of Revelation.

Contemporary with Justin lived Papias, Bishop of Hierapolis, who wrote a book entitled "Exposition of the Lord's Oracles," of which a few fragments are preserved

by Ireneus and Eusebius. Ireneus asserts that Papias was the hearer of John, meaning the Apostle; but Eusebius corrects him by showing what is perfectly apparent from the language of Papias, that he merely professed to receive the doctrines of the Apostles orally from those who were in company with them—in other words, by tradition. Papias names John twice; first in conjunction with several of the Lord's chosen disciples, and again in these words: "Aristion and the Presbyter John, disciples of the Lord." Papias is said to have suffered martyrdom about A. D. 164–7. It is folly to suppose that he was a hearer of the Apostle, but quite possible that he knew a Presbyter John. Eusebius thinks so, and refers to a statement of Dionysius of Alexandria (A. D. 246–264) that there are two tombs at Ephesus, each bearing the name John, thereby leading to the inference that there were two Johns, one an Apostle and the other a Presbyter. But the tradition that the Apostle John spent a considerable period of the latter part of his life at Ephesus has been disputed by some able German critics, one of whom denies that he was ever there. (Scholten, De Apostel Johannes, 1871.) That, however, depends upon which John is meant—the mythical or the historical.

After Justin and Papias the four Gospels and Acts make their appearance. The first mention of one of them by name is by Theophilus of Antioch, A. D. 180, who quotes the first verse of the fourth Gospel as spoken by the "divinely inspired John;" and the first writer who classes the four Gospels together by name is Ireneus, A. D. 190. Prior to these two writers there is no reference to or certain quotation from any one of our four Gospels or the Acts. (Sup. Rel. ii, 474.) The author of "The Christ of Paul," published by Somerby, 1876, undertakes to prove that Ireneus himself wrote the fourth Gospel, but willing as

we might be to accept such a demonstration, in our opinion he fails to make out even a plausible case.

Ireneus's own testimony from hearsay concerning John is next to worthless. He says he continued with the church of Ephesus, founded by Paul, until the times of Trajan (A. D. 98. Eus. iii, 23;) and that all the elders who were conversant with him in Asia, some of whom saw and heard not only John, but the other Apostles also, testify that Jesus was an old man! (Agt. Heresies, ii, 22.) Assuming that John died A. D. 99, Peter and Paul A. D. 66, and James A. D. 62, how old must an elder have been when Ireneus became Bishop of Lyons A. D. 177, to have been an intelligent hearer of those Apostles? One who heard John might be as young as 90, one who heard Peter and Paul about 125, and one who heard James 130 or upwards. Ireneus did not stop to fix the figures when he spun that yarn.

Without stopping to consider various other traditions concerning John, such as his being thrust into a caldron of boiling oil without getting scalded, his being condemned to labor in the mines of Patmos, his horror at meeting the heretic Cerinthus at a bath and running away lest the bath-house should fall in, and his holding to the Jewish time of celebrating the Easter feast in direct antagonism to the fourth Gospel, let us notice a curious millenarian notion he is said to have received from his Master. Ireneus says that Papias heard John say that Jesus said that—

"The days will come in which vines shall grow, each having 10,000 branches, and in each branch 10,000 twigs, and in each twig 10,000 shoots, and in each one of the shoots 10,000 clusters, and on every one of the clusters 10,000 grapes, and every grape when pressed will give 25 metretes of wine." (Agt. Heresies, v, 33.)

Now, taking Smith's Bible Dictionary as authority for

the value of a metrete, to wit, $8\frac{2}{3}$ gallons, it follows that the product of one millenial grape-vine will make a quantity of wine equal in bulk to the planet Mercury; and allowing to the thousand million of earth's inhabitants enough to keep them constantly intoxicated, say two gallons of wine a day to each one, it would keep them all dead drunk for the space of thirty thousand million years!

But the most significant statement concerning the Apostle John is by Polycrates, Bishop of Ephesus. Writing to Victor, Bishop of Rome, (A. D. 190–202,) after speaking of "Philip, one of the twelve Apostles, who sleeps at Hieropolis," he says:

"Moreover, John, that rested on the bosom of our Lord, who was a *priest* that bore the *sacerdotal plate*, and martyr and teacher, he also rests at Ephesus." (Eus. iii, 31.)

A Bishop of Ephesus, A. D. 200, ought to know whereof he writes touching a grave one hundred years old in his own city, and the character of its occupant; and if what he says is true, the Apostle John wore a plate of gold, two fingers broad, reaching from one ear to the other, being the identical badge of Aaron and his priestly successors. It is described in Ex. xxviii, 36, and xxxix, 30, as the "plate of the holy crown," containing the inscription, "Holiness to the Lord." The Greek word is *petalon*, both in Eusebius and Septuagint.

What, then, was John but a Jewish priest of the Essenian sect, like James of Jerusalem, infected with certain peculiar views about Jesus Christ, such as are embodied in the Revelation? The earliest traditions ascribe that book to John the Apostle, and there is nothing in it inconsistent with the character of an Essenian priest. The writer consigns to the "synagogue of Satan" those who "say they are Jews and are not, but do lie," (iii, 9,) knows nothing of a historical Jesus, but, like *pseudo* Daniel and

Enoch, looks for the coming of a Christos or Son of Man in the clouds of Heaven. John the Revelator is no more like John the beloved disciple than Old Hundred is like Auld Lang Syne.

CHAPTER XXVIII.

HOW MANY APOSTLES WERE THERE?

If Jesus was a myth, so were his chosen Apostles. Antichrist frankly confesses that he can't make phantom of one and flesh of the other. Therefore he has undertaken the novel but necessary task of proving the nonexistence of the twelve "evangelical Apostles." He has examined their footprints, and finds that they belong to a false formation; he has inspected their fossil remains, and discovers that they are fabricated. In this exploration he is a pioneer.

That there were so-called Apostles of Christ in the first century is not denied, but they cannot be identified or connected with the chosen twelve of the Gospels. That a Jesus may have existed in those days is quite probable, for there was no commoner name among the Jews; but to identify the Gospel Jesus with any one of the numerous historical characters of that name is impossible. In the Septuagint Joshua is always rendered Jesus. About 350 years B. C. a high priest named John slew his brother Jesus in the temple. (Jos. Ant., xi, 7.) There was a high priest named Jesus from the year 35 to 23 B. C.; another A. D. 4–5, and two more A. D. 62–69. (McClintock & Strong's Cyc.) No doubt some of the many Jesuses of those times resembled in a few particulars the character given to the Gospel Jesus; but find, if you can,

the trace of one claiming Messiahship who was crucified or put to death in the reign of Tiberius.

It has been shown that Paul knew none of the twelve Apostles of the Gospel, and that James, Cephas, and John, with whom he conferred, were probably Essenian priests who for a time tolerated Paul, but afterwards repudiated him. (Rev. ii, 2, 9.) It further appears that the traces of a historical Jesus in Paul's writings are very meagre and uncertain. He mentions the eucharist, (1 Cor., xi,) but says he received the knowledge of it from the Lord. He tells of six appearances of the risen Christ, (1 Cor., xv,) but this, too, he says he received from the same source. Now the fact of the institution of the eucharist by Jesus is contradicted by the fourth Gospel, and the six appearances of Christ are irreconcilable with the four Gospels and Acts. Then as to the death of Christ, Paul uses the word crucified so frequently in a figurative sense, that it is at least very doubtful whether he believed in a literal crucifixion. He was evidently tinctured with Gnosticism, which allegorized the Scriptures and believed in an ideal Jesus Christ.

Paul frequently refers to the Apostles as if they were well known, but besides James, Cephas, and John, he applies the term Apostle specifically to but one other person, to wit, Epaphroditus. (Phil. ii, 25.) The word *apostolos* is here translated "messenger;" so, also, in 2 Cor., viii, 23; but everywhere else it is Apostle, except in John xiii, 16, where the word is literally translated "he that is sent." In 1 Thes., ii, 6, speaking for himself, Silvanus and Timotheus, Paul says, "we might have been burdensome as the Apostles of Christ," thereby implying that Silvanus and Timothy were also Apostles. It would seem that he applied the term in no very limited sense, for not only does he call Epaphroditus an Apostle, but in

2 Cor., viii, 23, he speaks of the "brethren" as *apostoloi* —translated "messengers." So, for aught we know, Paul's fellow Apostles may have exceeded a dozen or a score.

The meaning of Apostle is simply "one sent forth." Disciple is the term used first and most frequently in the four Gospels, whether as applied to the twelve or to all the followers of Jesus. The word Apostle occurs but once in Matthew and once in Mark, while in Luke it occurs six times, and in Acts thirty times. Matthew uses the word at the time the twelve are chosen, (x, 2,) and Mark a little later. (vi, 30.) Luke first uses it where Matthew does, and next where Mark does, while in its subsequent use, by referring to parallel events in Matthew and Mark, an intentional variation from them is evinced by the insertion of the word. Then in Acts Luke uses it oftener than the word disciple. This looks like evolution. We find it once in Matthew, once in Mark, six times in Luke, and thirty times in the first sixteen chapters of Acts; but not once in the remainder, or so-called "we" portion, from the xvi, 10 to the end, which was worked over from a prior manuscript.

In the fourth Gospel the word Apostle is not found at all as a specific title, and only in this passage: "Neither is *he that is sent* [*apostolos*] greater than he that sent him" (xiii, 16;) while the word disciple occurs eighty-one times. This is the more remarkable, considering the fact that in the Epistles and Revelation the word Apostle is of frequent occurrence, while disciple is never used. In all this the different schools of Christianity are apparent. In the earlier Epistles and Revelation we have the Apostles of Christ and of the Lamb, showing the worship of an ideal being who could have had no pupils or disciples. In the first two Gospels, which introduce a historical

Christ, his personal followers must needs be disciples. In the third, which is sometimes called the Pauline Gospel, because it suited the followers of Paul, the word Apostle comes into frequent use. In the Acts, written by the same hand, with a view of harmonizing Paul with Peter, it is used more frequently still. But now comes the fourth Gospel, the writer of which belongs to an entirely different school. He hates the Jews, is imbued with Pagan Gnosticism, and in writing a new Gospel knows no Apostles, only disciples.

And now to complete the purpose of this essay, ANTICHRIST will submit a short catechism:

Q.—How many original Apostles were there?

A.—Twelve.

Q.—How many after Judas stepped out?

A.—Eleven.

Q.—How many after the selection of Matthias by a raffle to fill his place? (Acts i, 26.)

A.—Twelve again.

Q.—How many after the murder of James number one? (Acts xii, 2.)

A.—Eleven.

Q.—How many after the appointment of Barnabas and Paul as Apostles? (Acts xiii, 2; xiv, 14.)

A.—Thirteen.

Q.—How many Apostles does Paul name?

A.—Not more than five.

Q.—What are their names?

A.—Paul, James, Cephas, John, and Epaphroditus.

Q.—Does he not acknowledge any more?

A.—He does, but not by name; he may have meant to apply the term to many more of his fellow preachers.

Q.—Does he appear to have known any of the twelve Apostles of the Gospels, or Matthias?

A.—He does not.

Q.—Does he speak of any false Apostles? (2 Cor., xi, 13.)

A.—He does, calling them deceitful workers.

Q.—How came Paul to be an Apostle? (1 Cor., i, 1; Gal. i, 1.)

A.—He says he was called by the will of God, and not of men.

Q.—What is said about it in Acts?

A.—Certain disciples at Antioch laid their hands on him and sent him away along with Barnabas as a missionary, (xiii, 1–3,) and the two were afterwards called Apostles. (xiv, 14.)

Q.—Was this ordination of Paul performed by the Apostles?

A.—Probably not, for it does not appear that at that time there were any Apostles at Antioch.

Q.—Are there any more Apostles recognized by the early Fathers?

A.—Yes. Clement of Rome is so called by his namesake of Alexandria (A. D. 200;) and the seventy disciples are named and included in the list of Apostles by Hippolytus (A. D. 220.)

Q.—Seventy besides the twelve?

A.—Yes, and including one named Cephas not of the twelve—probably the Cephas of Paul.

Q.—Have we any further history of the Apostles besides that in Acts?

A.—Yes, in the "Apostolic Constitutions," in which it is written that the Apostles assembled in one place and united in a declaration of faith. (B. vi, ch. 14.)

Q.—How many Apostles were there assembled?

A.—Fourteen.

Q.—What ones besides the original eleven?

A.—Matthias, James the Lord's brother, and Paul.

Q.—When was this Convention held?

A.—Some time after the first Apostolic Council spoken of in Acts xv.

Q.—Was not James, the brother of John, killed prior to that first Council?

A.—He was, about eight years before.

Q.—Then how could he be present at a still later Convention?

A.—Don't know, unless he rose from the dead.

Q.—Any further record on the subject of Apostleship?

A.—Yes; in some ancient Syriac documents recently brought to light (Ante-Nic. Lib., vol. xx) we read of "Luke the Apostle" and of "Thaddeus the Apostle, one of the seventy," elsewhere called "Addeus the Apostle, one of the seventy-two."

Q.—How is this question of Apostleship to be settled?

A.—By the certificates of the Returning Board.

CHAPTER XXIX.

POSTSCRIPT ABOUT PETER.

Considering Peter's ways as past finding out, we had no thought of resuming the pursuit of that Apostle; but fortune having favored us with a Syriac New Testament, we have discovered a thing or two which we crave the indulgence of the reader to submit.

This Syriac New Testament is called the Peshito, and it can be traced back to the latter part of the second century, or about the time when the Greek Gospels first made their appearance. Indeed, it is quite possible, aye, even probable, that the greater part of the New Testament was first written in Syriac, for reasons herewith adduced.

There is no Peter in the four Syriac Gospels, nor in the Epistles of Paul. Everywhere it is either Shemeun (Simon) or *Kepha*, which answers to the Greek *Kephas*, or to the English Cephas.

Now in Paul's Epistles the name *Kephas* occurs eight times, and *Petros* twice. But we have heretofore submitted cogent reasons for believing *Petros* to be an interpolation; and now behold the ocular proof that our conclusion was right. In the Syriac of Gal. ii, 7, 8, it is *Kepha*, just as it is eight times elsewhere. The Syrian scribe, whether he copied from an original Syriac or Greek document, found no *Petros* there. Now, therefore, we reaffirm more confidently than before, that Paul knew no Apostle Peter.

The language spoken in Palestine 1800 years ago was Aramaic, which was allied to the Syriac, Chaldee, and Hebrew, and it is said that *kepha* in Aramaic means a stone. It is certain that in the Syriac it means a stone, for we so find it everywhere in that version. Now supposing that Jesus spoke Aramaic, or Syriac, which are nearly alike, how easy it is to understand this passage in the Syriac:

"Thou art *Kepha*, and upon this *kepha* I will build my church." (Matt. xvi, 18.)

But in the Greek the pun would require explanation: therefore the scribe, finding that *kepha* meant stone, substituted its Greek equivalent *Petros* for the name *Kepha*.

Again: take this passage from the Syriac:

"Thou art *Shemeun*, (Simon,) the son of Jona: thou shalt be called *Kepha*." (John i, 42.)

No reason is here appended why Simon is to be called Kepha. But see, now, how the Greek scribe tampers with the text. First he introduces Peter by interpolation in verse 40, so that instead of reading as in the Syriac,

"Simon's brother," the Greek reads, "Simon *Peter's* brother." Then in verse 42, after the words "thou shalt be called *Kephas*," he adds, "which means *Petros*." He wanted to inform his readers that *kepha* in Syriac meant *petros* in Greek; just as our translators took pains to make the clause intelligible to the English reader by rendering it, "which is by interpretation *a stone*."

Another reason in this connection for believing that the Gospels were first written in Syriac, is, that in John i, 41, after the words "We have found the Messias," the Greek version adds, "which is, being interpreted, the *Christos*. In the Syriac *Meshiha* means Christos, *i. e.*, anointed; so no interpretation was needed.

In further evidence of the originality of the Syriac, note the remarkable disproportion in the occurrence of the names Petros and Kepha, Simon and Shemeun, in the two versions. The following table shows the number of times that Petros occurs in the Greek and Kepha in the Syriac:

	Matt.	*Mark.*	*Luke.*	*John.*	*Acts.*	*Total.*
Petros	24	19	20	35	58	156
Kepha	24	12	10	21	12	79

Compare now the number of times Simon occurs in the Greek and Shemeun in the Syriac:

	Matt.	*Mark.*	*Luke.*	*John.*	*Acts.*	*Total.*
Simon	5	6	15	22	5	53
Shemeun	6	13	27	34	55	135

How wonderfully are the tables turned! Petros stands to Kepha as 156 to 79, or about two to one; while Simon stands to Shemeun as 53 to 135, or nearly one to three! Petros and Kepha start exactly even in Matthew, but in Acts Petros leads Kepha by 58 to 12, or nearly five to one; while Shemeun, with only a little the start of Simon in Matthew, gets almost out of sight of him in Acts, the distance apart being as 5 to 55, or eleven to one!

These discrepancies evince design. But which is the more probable hypothesis—that the Syrian scribe, in copying from the Greek, never transferred the name Petros, but changed it to Kepha 79 times and added Shemeun 82 times; or that the Greek scribe, copying from the Syriac, dropped Simon 82 times, and not only changed Kepha to Petros always, but added Petros 77 times? The Greek scribe must have done it; but to remove all doubt, let motive turn the scale of probabilities. While the Syrian scribe had no conceivable motive for such extraordinary changes, a very powerful one is apparent on the part of the Greek scribe. Toward the close of the 2d century Peter's name had become all prevalent and prominent in the Catholic or Romish church. A Gospel, therefore, without Peter in it as the leading Apostle, would have been like the play of Hamlet with Hamlet left out. They had the "Apocalypse of Peter," the "Doctrine of Peter," the "Preaching of Peter," the "Travels of Peter," the "Gospel according to Peter," the "Acts of Peter," and other books like the Clementine "Homilies" and "Recognitions," which told long and marvellous stories about Peter; so how could they tolerate the four Gospels and Acts with Kepha in them everywhere, but no Peter? To the Roman Catholics were entrusted the new divine Oracles, and that trust must not be betrayed by letting Saint Peter, the head of the church, sink out of sight.

But it may be asked, is there no Peter in the Peshito? Yes, the name occurs just twice, to wit, in Acts i, 13, and in Peter i, 1. (The Syrians had no second Epistle.) How Peter got into the Syriac Acts of course no one now can tell; it was certainly not by inspiration. But as to the Epistle of Peter, if it was originally written in Greek, we should expect to see the Syriac begin as it does: "*Petrus*

an Apostle of *Jeshua Meshiha*"—the name *Petros* being transferred, not translated. And we might also expect to find the title amended to read as it does: "Epistle of Petrus the Apostle, *Shemeun Kepha.*" But if, on the other hand, the Epistle was first written in Syriac, a later scribe must have changed Kepha to Petrus in this place, as also in Acts i, 13.

But certainly, as regards the Gospels and Acts, the evidence is very strong that they were first written in Syriac, or the spoken language of Palestine. And if so, what becomes of Peter? A Galilean Messiah makes a proselyte of a fisherman named Shemeun and rechristens him Kepha, saying that he wants to build a church on that *kepha.* So starts the story, which by degrees grows into a Gospel. By-and-by the Greek and Roman converts to the Messianic faith become acquainted with the Syrian legend, and wanting a Rock of their own on which to erect their church, they translate the Syriac Gospels into Greek, changing Kepha to Petros, and making Jesus talk Greek to his humble disciples ere they are endowed with the miraculous gift of tongues.

Enough said. Good-by, Peter.

CHAPTER XXX.

EUSEBIUS.

To Eusebius, Bishop of Cæsarea, on the coast of Palestine, from A. D. 315 to 340, we are indebted for nearly all we know of church history prior to his time. He wrote many books, but the most important of all is his Ecclesiastical History. Every intelligent Freethinker ought to have it, (Bohn's edition, London, 430 pages, price 5 shillings.) A copy was recently ordered through the Har-

pers. Twice they wrote back that none could be found. The applicant then told them he would wait until it could be imported from "England or some other *heathen* country." The result was, a stray copy was soon found in New York. Christian booksellers don't seem to be supplied with it, because clergymen don't want it. The "Age of Reason" is not much more obnoxious to them than their own only history of the primitive church; and when their old Father's spectacles are presented to them, they suspect a double meaning in the name Eu-se-bi-us.

At the very outset of his work Eusebius makes this startling confession and apology for it:

"I freely confess it will crave indulgence, especially since, as the first of those that have entered upon the subject, we are attempting a kind of trackless and unbeaten path. Looking up with prayer to God as our guide, we trust indeed that we shall have the power of Christ as our aid, though we are totally unable to find even the bare vestiges of those who may have travelled the way before us; unless, perhaps, what is only presented in the slight intimations which some in different ways have transmitted to us in certain partial narratives of the times in which they lived.....In the execution of this work we shall be happy to rescue from oblivion the successions, if not of all, at least of the most noted Apostles of our Lord;.....a labor which has appeared to me necessary in the highest degree, as I have not yet been able to find that any of the Ecclesiastical writers have directed their efforts to present anything complete in this department of writing." (B. i, ch. 1.)

Alas! how unfortunate that not even the "bare vestiges" of the history of the Apostles and their successors should have been discoverable when Christianity became the established religion of the Roman Empire! Had Jesus Christ only written his own biography and recorded his own doctrines; or had his Apostles been inspired to write history instead of working wonders; or had their immediate successors given us facts instead of fancies, how soon might the song of triumph have been sung—

Behold the Gospel banner
In every land unfurled,
And hear the shout Hosanna
Re-echo through the world!

How might the pall of the Dark Ages have been averted, and how might believers, after 1800 years, have been saved the necessity of singing the humiliating missionary hymn—

From many an ancient (holy) river,
From many a palmy (sacred) plain,
They call us (Christians) to deliver
Their land from (heathen) error's chain!

But it was scarcely necessary for Eusebius to announce that out of the "slight intimations" contained in "partial narratives" he would select only what he deemed "advantageous to the proposed subject." His work itself is proof enough that he not only selected what was advantageous and rejected what was otherwise in those "partial [and fabulous] narratives," but that he did not scruple to support Christianity by falsehood and forgery. Christian writers have not hesitated to brand him as a great falsifier, a wily sycophant, a consummate hypocrite, and a time-serving persecutor. He was a scholar and a courtier, an author and an orator, a bishop and a man of the world. He it was who wrote Constantine's Address to the Clergy, in which the Sibylline Acrostic is cited as proof positive of the divinity of Christ; and he, too, doubtless approved, if he did not indite, the sentiment expressed by that Emperor before the Nicene Council, that secret impurity would be less pernicious than public scandal; and if he should happen to surprise a bishop in the act of adultery, he would cast his imperial mantle over the episcopal sinner. (Gibbon, ch. xx, at note 112.) Such clerical ethics seem to prevail even in our day, though less honored in public avowal than in private practice.

There were three contemporary bishops named Eusebius, and strange enough, all secretly or openly Arians. Eusebius of Nicomedia, Patriarch of Constantinople, died A. D. 342, having only the year before held an assembly of the church for the establishment of Arianism at Antioch. Eusebius of Emisa, a pupil of our historian, died A. D. 360, surviving his master 20 years. He is called by Jerome "the ring-leader of the Arian party," but more probably he was a semi-Arian, like his master, who was the head of that party in the Council of Nice, but was overborne by the young, ardent, and eloquent Athanasius, and was compelled (with a mental reservation) to subscribe to a Trinitarian creed. The Emperor was a friend to all three Eusebiuses. One baptized him, another went with him on his military expeditions, and the other wrote his biography, in which laudations like this are contained:

"And God himself, whom Constantine worshipped, has confirmed this truth by the glorious manifestations of his will, being present to aid him at the commencement, during the course, and at the end of his reign, and holding him up to the human race as an exemplary pattern of Godliness. Accordingly, he has distinguished him alone of all the sovereigns of whom we have ever heard, by the manifest blessings he has conferred upon him, as at once a mighty luminary, a most distinguished and powerful herald of genuine piety." (Life of Const., ch. iv.)

A writer who could speak thus of that infamous Emperor could hardly be trusted as a historian. And yet there is one charge brought against Eusebius that must be now retracted, to wit, that he himself forged the epistolary correspondence between Abgar, King of Edessa, and Jesus Christ. This letter of Jesus Christ used to be hung up in a frame with a picture before it, in the houses of the common people of England, and they generally regarded it with as much devotion as they did the Word of God. It was appended to the Lord's Prayer and the

Apostles' Creed, and was cherished as a charm. This story of Abgar, with the accompanying letters, Eusebius professed to take from the archives of the kingdom of Edessa and translate word for word from the Aramaic into Greek. In 1841, 1843, and 1847 some Syriac manuscripts were obtained from a monastery in Lower Egypt, which are evidently about as old as Eusebius, and among them is found the very story and letters that he has given us, and it is but just to say that Eusebius's translation substantially agrees with the Syriac documents.

In the next chapter we will give the story and letters according to Eusebius, with slight corrections from the Syriac manuscripts.

CHAPTER XXXI.

KING ABGAR AND JESUS CHRIST.

For many years before the Christian era a portion of Northern Mesopotamia was ruled by a succession of toparchs by the name of Avak-a-ir, meaning "great man," or as we Americans would say, "big Injun." The Syrians, being unable to pronounce the name well, called it Abgar, and the Greeks Abgaros, or, as Eusebius has it, Agbaros. The fourteenth sovereign of that name seems to have had a long reign, beginning a little before the birth of Christ and ending a few years after his death. About the middle of Abgar's reign he built the town of Edessa, and made it his capital. The city is now known as Orfa, and contains about 40,000 inhabitants, 2,000 of whom are Armenian Christians. It is regarded by the Easterns as a sacred city, because they believe it to have been the residence of Abraham. It is distant from Jerusalem about 500 miles. The petty kingdom lasted till

A. D. 217, when it was absorbed by the Roman Empire. The story of Abgar's conversion to Christianity, as translated by Eusebius from the Aramaic in the archives of Edessa, is rendered into English (Ante-Nicene Lib., vol. XX) as follows:

When the Godhead of our Savior and Lord Jesus Christ was being proclaimed among all men by reason of the astonishing mighty works which he wrought, and myriads, even from countries remote from the land of Judea, who were afflicted with sickness and diseases of every kind, were coming to him in the hope of being healed, King Abgar, also, who was renowned among the nations of the east of the Euphrates for his valor, had his body wasting away with a grievous disease, such as there is no cure for among men. And when he heard and was informed of the name of Jesus, and about the mighty works which he did, (for every one alike bore witness concerning him,) he sent a letter of request by a man belonging to him, and besought him to come and heal him of his disease.

But our Savior at the time that he asked him did not comply with his request. Yet he deigned to give him a letter in reply; for he promised him that he would send one of his disciples, and heal his sickness, and give salvation to all who were connected with him. Nor did he delay to fulfil his promise to him; but after he was risen from the place of the dead, and was received into Heaven, Thomas the Apostle, one of the twelve, as by an impulse from God, sent Thaddeus, who was himself also numbered among the seventy disciples of Christ, to Edessa, to be a preacher and proclaimer of the teaching of Christ; and the promise of Christ was through him fulfilled.

Thou hast in writing the evidence of these things, which is taken from the Book of Records which was at Edessa; for at that time the kingdom was still standing. In the documents, then, which were kept there, in which was contained whatever was done by those of old down to the time of Abgar, these things also are found preserved down to the present hour. There is, however, nothing to prevent our hearing the very letters themselves, which have been taken by us from the archives, and are in words to this effect, translated from Aramaic into Greek.

Copy of the letter which was written by King Abgar to Jesus,

and sent to him by the hand of Hananias, the Tabularius, to Jerusalem:

"Abgar the Black, sovereign of the country, to Jesus, the good Savior, who has appeared in the country of Jerusalem: Peace. I have heard about thee, and about the healing which is wrought by thy hands without drugs and roots. For, as it is reported, thou makest the blind to see, and the lame to walk; and thou cleansest the lepers, and thou castest out unclean spirits and demons, and thou healest those who are tormented with lingering diseases, and thou raisest the dead. And when I heard all these things about thee, I settled in my mind one of two things: either that thou art God, who hast come down from Heaven and doest these things, or thou art the Son of God and doest these things. On this account, therefore, I have written to beg of thee that thou wouldst weary thyself to come to me and heal this disease which I have; [and not only so,] for I have also heard that the Jews murmur against thee, and wish to do thee harm. But I have a city, small and beautiful, which is sufficient for two."

Copy of those things which were written [in reply] by Jesus by the hand of Hananias, the Tabularius, to Abgar, sovereign of the country:

"Blessed is he that believed in me, not having seen me. For it is written concerning me, that those who see me will not believe in me, and that those will believe who have not seen me, and will be saved. But touching that which thou hast written to me, that I should come to thee, it is meet that I should finish here all that for the sake of which I have been sent; and, after I have finished it, then I shall be taken up to him that sent me; and when I have been taken up, I will send to thee one of my disciples, that he may heal thy disease, and give salvation to thee and those who are with thee."

To these letters, moreover, is appended the following, also in the Aramaic tongue:

After Jesus was ascended, Judas Thomas sent to him Thaddeus the Apostle, one of the seventy. And when he was come he lodged with Tobias, son of Tobias. And when the news about him was heard, they made it known to Abgar: "The Apostle of Jesus is come hither, as he sent thee word." Thaddeus, moreover, began to heal every disease and sickness by the power of God, so that all men were amazed. And when Abgar heard the great and marvellous cures which he had wrought, he bethought himself that he was the person about whom Jesus had sent him word, and said to him: "When I have been taken up I will send to thee one of my disciples, that he may heal thy disease." So he sent and called Tobias, with

whom he was lodging, and said to him: "I have heard that a mighty man has come and has entered in and taken up his lodging in thy house; bring him up therefore to me." And when Tobias came to Thaddeus he said to him: "Abgar the King has sent and called me, and commanded me to bring thee up to him, that thou mayest heal him." And Thaddeus said: "I will go up, because to him I have been sent with power." Tobias therefore rose up early next day and took Thaddeus and came to Abgar.

Now when they were come up, his princes happened to be standing there. And immediately, as he was entering in, a great vision appeared to Abgar on the countenance of Thaddeus the Apostle. And when Abgar saw Thaddeus he prostrated himself before him. And astonishment seized upon all who were standing there: for they had not themselves seen that vision, which appeared to Abgar alone. And he proceeded to ask Thaddeus: "Art thou in truth the disciple of Jesus the Son of God, who said to me. I will send to thee one of my disciples, that he may heal thee and give thee salvation?" And Thaddeus answered and said: "Because thou hast mightily believed on him that sent me, therefore have I been sent to thee; and again, if thou shalt believe on him, thou shalt have the requests of thy heart." And Abgar said to him: "In such wise have I believed on him that I have even desired to take an army and extirpate those Jews who crucified him, were it not that I was restrained by reason of the dominion of the Romans." And Thaddeus said: "Our Lord has fulfilled the will of his Father; and having fulfilled it, has been taken up to his Father." Abgar said to him: "I too have believed in him and in his Father." And Thaddeus said: "Therefore do I lay my hand upon thee in his name."

And when he had done this, immediately he was healed of his sickness and of the disease which he had. And Abgar marvelled, because like as he had heard concerning Jesus, so he saw in deeds wrought by the hand of Thaddeus his disciple, since without drugs and roots he healed him; and not only him, but also Abdu, son of Abdu, who had the gout; for he too went in and fell at his feet, and when he prayed over him he was healed. And many other people of their city did he heal, and he did great works and preached the word of God.

After these things Abgar said to him: "Thou, Thaddeus, doest these things by the power of God; we also marvel at them. But in addition to all these things, I beg of thee to relate to me the story

about the coming of Christ, and in what manner it was, and about his power, and by what power he wrought those things of which I have heard."

And Thaddeus said: "For the present I will be silent; but because I have been sent to preach the word of God, assemble me tomorrow all the people of the city, and I will preach before them and sow amongst them the word of life, and tell them about the coming of Christ, how it took place, and about his mission, for what purpose he was sent by his Father, and about his power and his deeds, and about the mysteries which he spake in the world, and by what power he wrought these things, and about his new preaching, and about his abasement and his humiliation, and how he humbled and emptied and abased himself, and was crucified and descended to Hades, and broke through the enclosure which had never been broken through before, and raised up the dead, and descended alone, and ascended with a great multitude to his Father."

Abgar therefore commanded that in the morning all the people of his city should assemble and hear the preaching of Thaddeus. And afterwards he commanded gold and silver to be given to him, but he received it not, and said: "If we have forsaken that which was our own, how shall we accept that of others?"

These things were done in the year 340 [of the kingdom of the Greeks, *i. e.*, A. D. 29.]

Here ends the story as given by Eusebius, but there is an entertaining sequel to it contained in the recently-discovered Syriac documents, of which we will prepare an abridgment, after having made a few critical comments on the foregoing story.

CHAPTER XXXII.

COMMENTS ON THE FOREGOING STORY.

The story upon its face bears evidence of a priestly fraud. And yet there are learned scholars even at this day who profess to believe it to be substantially true. The late Dr. Cureton spent the closing years of his life

in studying and preparing for publication such portions of the ancient Syriac manuscripts lately acquired by the British Museum as related to Christianity. He was the first to find among them "a considerable portion of the original Aramaic document which Eusebius cites as preserved in the archives of Edessa," and this, confirmed by other testimonies relating to the same matter, seemed sufficient in his opinion "to establish the fact of the early conversion of the inhabitants of that city, and among them the King himself, although his successors afterwards relapsed into Paganism." Dr. Cureton "was firmly persuaded," says the editor of his posthumous work, "of the genuineness of the Epistles attributed to Abgar, King of Edessa, and our Lord: an opinion which he shared with such illustrious scholars as Baronius, Tillemont, Cave, R. Montague, (Bishop of Norwich,) and Grabe." With such an array of scholars in favor of the genuineness of the letters, it behooves us to meet the question with something besides ridicule.

The visit of Thaddeus is said to have occurred in the year 340, *i. e.*, of the kingdom of the Greeks, as appears in the sequel to this story. The year 340 of the Edessians, says Dr. Cureton, corresponds with the 15th year of Tiberius. So also says Valesius, in a note appended to the same story in Eusebius, and he adds that in this 15th year of Tiberius many of the ancients believed in our blessed Savior suffered and ascended. Therefore, if this Syriac statement is true, Jesus Christ was crucified as early as A. D. 29. This was the date formerly set, and Gibbon wondered how the Churchmen of his time came to fix a later year. The reason for the change is obvious. When Jesus was baptized Luke says he began to be about 30 years of age, and according to John's Gospel his ministry embraced at least three annual passovers, which brings

the crucifixion down to 32, or later. But in spite of John's prolongation of Christ's ministry, we now have in these Syriac documents the very best evidence that the date of the crucifixion was not later than A. D. 29.

According to this story, Thomas the Apostle sent to Edessa Thaddeus, who, though "one of the seventy," is also called an Apostle. Passing over the discrepancy in the name of Thomas, who is also here called Judas Thomas, it is very suspicious that the Thaddeus whom he sent to Edessa should be called an Apostle, and yet not the Apostle Thaddeus mentioned in the Gospels.

In the letter of Jesus he says, "For it is written concerning me that those who see me will not believe in me, and that those will believe who have not seen me, and will be saved." No such passage can be found in the Scriptures, either canonical or apocryphal, now extant. If such a passage ever existed, it has been lost more than 1,500 years, and there is no evidence that it ever could have been regarded as Scripture. How unfortunate that in the only scrap that Jesus is ever supposed to have written, except what he traced on the ground with his finger, he should have made a false Scripture quotation!

But further, the character of the pretended quotation is in keeping with all the early Christian literature—that is, an attempt to prove the divinity of Christ by prophetic writings. It is silly enough for the Fathers to resort to this as their strongest proof of their Lord's divinity, but for the Son of God himself to do it, and withal not to convince a Hebrew, but a heathen, caps the climax of absurdity.

Jesus makes no secret of his ascension in his letter to the heathen king, while all the time he withholds it from his chosen disciples. He ventures only to tell them that he is to be killed and to be raised again, (Mark viii, 31;

Matt. xvi, 21,) but "they understood none of these things, and this saying was hid from them," (Luke xviii, 33, 34:) and Peter, waxing wroth at his Master for forboding such a disaster, boastingly declares that it "shall not be." (Matt. xvi, 22.) And when the report of his resurrection comes to the ears of his disciples it seems to them as an idle tale, (Luke xxiv, 11,) so incredulous are they of such a miracle; "for as yet they knew not the Scripture that he must arise again from the dead." (John xx, 9.) The idea of an ascension had not been communicated to the chosen twelve, and yet the Jewish Messiah, whose mission was not to the Gentiles, but "to the lost sheep of the house of Israel," (Matt. x, 5, 6,) writes to a far-off Gentile King, not only foretelling his ascension, but flattering him with a hope of salvation for believing in an unseen Savior, while those who are favored with a sight of the Son of God are coolly placed in the category of lost sinners!

Abgar seems to have been an easy convert. At a distance of 500 miles from Jerusalem he hears of the fame of Jesus, and from the reports of his mighty works, all done in the space of a few months at most, he believes at once. It is as if Black Hawk, hearing of the doings of Jo Smith, should forthwith have become a believer in Mormonism. In a few months Thaddeus comes to Edessa, and having healed the King by the power of Christ, the conversion of his Majesty is completed, and the petty Mesopotamian King, instead of the Emperor Constantine, becomes the first royal convert. But the important event is hidden from the world, being locked up in the archives of Edessa, until Eusebius in the 4th century happens to find the historical (?) document. In the meantime Abgar's successors all lapse into heathenism, as the sequel shows, and continue pagans for more than one hundred years.

But further and stronger reasons for discrediting the story in every particular, will appear as we proceed to give a compendium of the other Syriac documents procured from the same source as this one, and in fact intimately connected therewith.

CHAPTER XXXIII.

MINISTRY OF THE APOSTLE THADDEUS.

The story of King Abgar and Jesus Christ, as given by Eusebius, breaks off at a point where Thaddeus declines to take the King's money. A mutilated Syriac document continues the narrative a little further. The first part of the story is missing in this manuscript, but what we have of it agrees so literally with the version of Eusebius that if it be not, as Dr. Cureton claims, "the original Aramaic document which Eusebius cites," it is at all events an early copy of the same story. It has a few variations from Eusebius's version, and consists of a single leaf, making only two printed pages in English; but fortunately the remainder of the story is supplied from another Syriac manuscript procured by the Abbot Moses at Bagdad in the year 931, which appears to be of the 6th century. Both these documents have Addeus instead of Thaddeus. Resuming the narrative at a point near the end of what has been already given, it reads as follows:

"And Abgar commanded them to give Addeus silver and gold. Addeus said to him, 'How can we receive that which is not ours? For lo! that which was ours have we forsaken, as we were commanded by our Lord; because without purses and without scrips, bearing the cross upon our shoulders, were we commanded to preach his Gospel in the whole creation, of whose crucifixion, which was for our sakes, for the redemption of all men, the whole creation was sensible and suffered pain.'"

Eusebius has given us only a sentence or two of the above, prefaced by another sentence not found in our document, to wit: "Abgar therefore commanded that in the morning all the people of his city should assemble and hear the preaching of Thaddeus." But this is manifestly only a bare statement of what follows. Thaddeus delivers a long discourse before the royal family, the court, and the people of the town, which is pretty fully reported to us by the King's scribe, as is attested at the end of the story, though it reads like the work of a priest of the 3d century. After relating the signs, wonders, and ascension, all details of which the reporter omits, Thaddeus tells them that Christ is coming again, when a general resurrection will take place and the righteous will be separated from the wicked, the sheep from the goats, the few from the many. Speaking of the crucifixion, he says:

"For though ye were not present at the time of Christ's suffering, yet from the sun which was darkened and which ye saw, learn ye and understand concerning the great convulsion which took place at that time, when he was crucified whose Gospel has winged its way through all the earth by the signs which his disciples, my fellows, do in all the earth. Yea, those who were Hebrews and knew only the language of the Hebrews, in which they were born, lo! at this day are speaking in all languages, in order that those who are afar off may hear and believe, even as those who are near. For he it is that confounded the tongues of the presumptuous in this region who were before us [Babel:] and he it is that teaches at this day the faith of truth and verity by us, humble and despicable men of Galilee and Palestine. For I also whom ye see am from Paneas [Cæsarea Paneas, now Baneas,] from the place where the river Jordan issues forth, and I was chosen together with my fellows to be a preacher."

This discourse is delivered immediately after the arrival of Thaddeus at Edessa, A. D. 29, according to the date given and accepted by Orthodox authority. It could not

have been more than a year at most after the alleged crucifixion; and yet in that short interval we are here told that by the preaching of a few disciples the "Gospel has winged its way through all the earth." Edessa was at this time outside of the Roman Empire, whose domain extended 3,000 miles east and west by 1,500 north and south. Must we not suppose that these fellows were endowed not only with a supernatural gift of tongues, but with a miraculous mode of locomotion?

Passing over a considerable portion of the sermon, we come to this sentence:

"For lo! some even of the children of the crucifiers are become at this day preachers and evangelists with my fellow Apostles, in all the land of Palestine, and among the Samaritans, and in all the country of the Philistines; the idols also of Paganism are despised, and the cross of Christ is honored, and all nations and creatures confess God who became man."

Here certainly is a screw loose in the chronology. In the year of our Lord 29 "the *children* of the crucifiers are become preachers and evangelists,....and *all nations and creatures* confess God who became man!"

Thaddeus then exhorts his hearers to believe the Gospel of Christ, so that the promise which Christ sent to them may be fulfilled, to wit:

"Blessed are ye that have believed in me, not having seen me; *and because ye have so believed in me the town in which ye dwell shall be blessed, and the enemy shall not prevail against it forever.*"

Here is an embarrassing point for the believers in the authenticity of this story. Thaddeus, in attempting to quote from the letter of Jesus to Abgar, interpolates what is indicated above in italics. Dr. Cureton tries to explain the discrepancy by supposing that the words are "either a message brought by Thaddeus himself, or much more probably a later interpolation; earlier however than

Ephraem Syrus, who alludes to them in his Testament." ANTICHRIST has an easier solution of the difficulty, namely, that the whole story is a fabrication of the 2d or 3d century, as all the circumstances tend to prove. If Ephraem Syrus of the 4th century knew of a version containing the above italicised words, how singular it is that in the two versions that have come down to us, (one through Moses of Chorene, 5th century,) and which agree most literally, there is no such clause! Only think of the Son of God bribing the people of Edessa to believe on him, by promising to save their town forever from destruction by the enemy!

At the close of his discourse Thaddeus says, "Let those who have accepted the word of Christ remain with us, and those also who are willing to join with us in prayer." Public prayer has been a vital and indispensable element of all religious systems except that instituted by Christ. He enjoined only secret prayer, and rebuked those who prayed at the corners of the streets and in the synagogues. How could Thaddeus have dared to contravene the express injunctions of his Lord? Nay, more, with what audacity have the priesthood in all ages made public prayer a paramount Christian duty, when Christ himself never once prayed in public, but on the contrary denounced those who do it as hypocrites!

Such was the effect of Thaddeus's discourse that "all the city rejoiced in his teaching, men and women alike, saying to him, 'True and faithful is Christ who sent thee to us;'" and the King, Queen, and their two sons, Maanu and Augustin, were numbered among the converts. Dr. Cureton in a note here says that Abgar had two sons of the name of Maanu, and this one, probably, was the elder who succeeded his father at Edessa and reigned seven years. But Moses of Chorene, an Armenian author of the

5th century, in his "History of Armenia," says that "after the death of Abgar the kingdom of Armenia was divided between two: Ananoun, Abgar's son, reigned at Edessa, and his sister's son, Sanadroug, in Armenia." (Ch. xxxiv.)

The King now told Thaddeus to proceed and build a church, saying that he was "prepared to give large donations" in order that those engaged in the work of the Lord "might not have any other work beside the ministry." He promised to honor Thaddeus's drafts for building purposes "without restriction," and to allow him to come, as one in authority, alone into the presence of his royal Majesty. A church was accordingly built, and in it were offered "vows and oblations."

Being asked by two of the chief men and rulers how Christ, being God, appeared to his disciples as a man, and how they were able to look upon him, Thaddeus "proceeded to satisfy them all about this," but in what way he satisfied them we are not told, except that he repeated before them "everything that the prophets had spoken concerning him." That is about all that the earliest writers tell us concerning a historical Christ, and is all we are permitted to know.

"But neither did King Abgar, nor yet the Apostle Addeus, compel any man by force to believe in Christ, because without the force of man the force of the signs compelled many to believe in him."

What lamb-like gentleness! Only signs and wonders were required in Apostolic times to compel belief; but when in after times signs and wonders failed, royal and papal edicts, with a realizing sense of a power behind the throne, seemed to be the only effectual means of saving souls.

Thaddeus employed a number of clerical assistants, four of whose names are given. One was Aggeus, a manufacturer of silk head-bands. One of the duties of these

associate pastors, we are told, was "to read in the Old Testament and the New, and in the Prophets, and in the Acts of the Apostles." Here is an anachronism which Dr. Cureton tries to rectify by saying that as no other part of the New Testament was in existence at this time than the Hebrew Gospel of Matthew, this is probably what is meant. Yea, verily! the Gospel of Matthew in Hebrew read for the edification of Pagan converts in Mesopotamia! Thaddeus died, as Dr. Cureton thinks, about A. D. 40, and the earliest date now claimed for the writing of Matthew's Gospel is A. D. 64. Nevertheless, that or some other part of the New Testament is said to have been in use at Edessa between the years 29 and 40! Perhaps Thaddeus sent to Judea and elsewhere and obtained from Matthew, Mark, and Luke advance sheets of their Gospels, but as the book of Acts was not completed till about A. D. 64, when the events therein narrated terminate, Thaddeus must have had to content himself with only a fragment of the first part of that book.

In view of these difficulties, Dr. Cureton suggests that "the compiler of this account wrote some years subsequently to the events which he relates, or that it has been added by a later interpolator." But at the close of the document the writer's name is given as Labubna, the King's scribe, who says that according to the custom which existed in the kingdom, and by command of King Abgar himself, he committed these things to writing and deposited the same, attested by the seal of the proper officer, among the records of the kings.

But a still worse anachronism presently appears in the statement that these priests read not only from the Old Testament but from "the New of the Diatessaron." Dr. Cureton is not quite certain, but thinks the word is Diatessaron, referring to a work "which Tatian, the Syrian,

compiled from the four Gospels (?) about the middle of the 2d century." (Between A. D. 170 and 180. Sup. Rel.) "If this be so," says Dr. C., "we have here a later interpolation." Yes, call it all a late interpolation, and you will probably be nearest the truth.

The mention of the observance of "the festivals of the church in their seasons," and of "the vigils every day," is incompatible with a system founded on the teachings of Christ within the first decade after his death. Nor is it credible that people from Assyria, "in the guise of merchants," became disciples, and received from Thaddeus "ordination to the priesthood," and on their return to their own country "erected houses of prayer there in secret, by reason of the danger from those who worshipped fire and paid reverence to water."

But now comes a still more incredible statement:

"Moreover, Narses, the King of the Assyrians, when he heard of those same things which Addeus the Apostle had done, sent a message to Abgar the King: 'Either despatch to me the man who doeth these things before thee, that I may see him and hear his word, or send me an account of all that thou hast seen him do in thy own town.' And Abgar wrote to Narses, and related to him the whole story of the deeds of Addeus from the beginning to the end, and he left nothing which he did not write to him. And when Narses heard those things which were written to him, he was astonished and amazed."

It so happens that Moses of Chorene has transmitted to us what purports to be a copy of the aforesaid letter to the Assyrian King at Babylon, and this is all it contains about "the whole story of Addeus," or anything pertaining thereto:

"But as to what you write to me about sending you the physician who works miracles and preaches another God superior to fire and water, that you may see and hear him, I say to you: he is not a physician according to the art of men; he is a disciple of the Son of God, Creator of fire and water; he has been appointed and sent

to the countries of Armenia. But one of his principal companions, named Simon, is sent into the countries of Persia. Seek for him and you will hear him, you as well as your father Ardaches. He will heal all your diseases and will show you the way of life."

Great heavens! Behold Simon Kepha, *alias* Peter, away off in Persia before A. D. 40. He has travelled from Judea through Syria, Mesopotamia, Assyria, and Media into Persia, a journey of more than fifteen hundred miles, and there the Babylonian King is told to seek for him. Perhaps he did seek and find him, and thus by royal favor Simon established a church at Babylon, from whence the first Epistle of Peter, or rather Shemeun Kepha, was written. (1 Pet., v, 13.) This, after all, may be something more than a bald fiction, for another letter from Abgar to the King of Persia is given by Moses of Chorene, in which the statement is repeated that "Simon is in his Majesty's territories." For even if these letters are a forgery of the 2d or 3d century, there is no evidence of the existence of the first Epistle of Peter prior to the middle of the 2d century; and whenever it may have been written, it is far more likely that the salutation at the close from "the church at Babylon," means Babylon on the Euphrates, than the mystic Babylon on the Tiber, as the churchmen strive to interpret it.

Returning to our story, the next thing we find is, that Abgar, not being permitted to pass over Roman territory to punish the Jews for killing Christ, wrote a letter to Tiberius Cæsar. As we have two copies of the letter, let us place them side by side and see how they agree. The first version is by King Abgar's scribe, and the second by Moses, a historian of the 5th century. In order to make plain the discrepancies, we have italicised the more important parts in each one not contained in the other:

"King Abgar to our Lord Tiberius *Cæsar:* Although I know that nothing is hidden from thy Majesty, I write to inform *thy dread and mighty sovereignty* that the Jews who *are under thy dominion and* dwell in the country of Palestine have assembled themselves together and crucified *Christ* without any fault worthy of death, after he had done before them signs and wonders, and had shown them powerful mighty-works, so that he even raised the dead to life for them; and at the time they crucified him the sun became darkened and the earth also quaked, *and all created things trembled and quaked, and, as if of themselves, at this deed the whole creation and the inhabitants of the creation shrank away.* And now thy Majesty knoweth what is meet for thee to command concerning the people of the Jews who have done these things."

"Abgar, King *of Armenia*, to my Lord Tiberius, *Emperor of the Romans, greeting:* I know that nothing is unknown to your Majesty, but as your friend, I would make you better acquainted with the facts by writing. The Jews who dwell in the cantons of Palestine have crucified *Jesus: Jesus* without sin, *Jesus after so many acts of kindness*, so many wonders and miracles wrought for their good, even to the raising of the dead. *Be assured that these are not the effects of the power of a simple mortal, but of God.* During the time that they were crucifying him the sun was darkened, the earth was moved, shaken; *Jesus himself, three days afterwards, rose from the dead and appeared to many. Now, everywhere his name alone, invoked by his disciples, produces the greatest miracles: what has happened to myself is the most evident proof of it.* Your august Majesty knows henceforth what ought to be done in future with respect to the Jewish nation, which has committed this crime. *Your Majesty knows whether a command should not be published through the whole universe to worship Christ as the true God. Safety and health.*"

The word Christ, which occurs but once in the first version, is changed to Jesus in the second, where it is repeated three times in quick succession. The trembling and shrinking away of all creation and its inhabitants is omitted in the second version. The latter version interpolates an argumentative assurance that Jesus must have been God. Then it interpolates a statement about the resurrection of Jesus after three days, and his appearance to many. Also a statement that the bare invocation of his name by his disciples produces the greatest miracles,

and an appeal to Abgar's own case as an illustration. And finally it has a suggestion to Tiberius to compel by royal command the worship of Christ as the true God.

But still worse discrepancies appear in the two versions of the answer of Tiberius:

"The letter of thy Fidelity towards me I have received, and it hath been read before me. Concerning what the Jews have dared to do in the matter of the cross, Pilate *the governor* also has written and informed *Aulbinus, my proconsul*, concerning these self-same things of which thou hast written to me. But, because a war with the people of Spain, who have rebelled against me, is on foot at this time, on this account I have not been able to avenge this matter; but I am prepared, when I shall have leisure, to issue a command according to law against the Jews, who act not according to law. *And on this account as regards Pilate also, who was appointed by me governor there, I have sent another in his stead and dismissed him in disgrace, because he departed from the law and did the will of the Jews, and for the gratification of* the Jews crucified *Christ*, who, according to what I hear concerning him, instead of suffering the cross of death, deserved to be honored and worshipped by them: *and more especially because with their own eyes they saw everything that he did. Yet thou, in accordance with thy fidelity towards me, and the faithful covenant entered into by thyself and by thy fathers, hast done well in writing to me thus.*"

"Your kind letter has been read to me, *and I wish that thanks should be given to you from me. Though we had already heard several persons relate these facts*, Pilate has officially informed us of the miracles *of Jesus. He certified to us that after his resurrection from the dead he was acknowledged by many to be God. Therefore I myself also wished to do what you propose, but as it is the custom of the Romans not to admit a god merely by the command of the sovereign, but only when the admission has been discussed and examined in full Senate, I proposed the affair to the Senate, and they rejected it with contempt, doubtless because it had not been considered by them first. But we have commanded all those whom Jesus suits, to receive him amongst the gods. We have threatened with death any one who shall speak evil of the Christians.* As to the Jewish nation which has dared to crucify *Jesus*, who, as I hear, far from deserving the cross and death, was worthy of honor, worthy of the adoration of men, when I am free from the war with rebellious Spain, I will examine into the matter and will treat the Jews as they deserve."

How little of the two versions coincides! As in the former case, the first of these has Christ once, while the second has Jesus three times. The important statement

in the first version that Pilate had been dismissed in disgrace for ordering the crucifixion is not contained in the second. On the other hand, the second version contains the following new statements: 1. That after the resurrection of Jesus he was acknowledged by many to be God. 2. That Tiberius himself also wished to do what Abgar had suggested, namely, command the worship of Jesus as a God, and had even submitted the proposition to the Senate, but they had rejected it with contempt because it did not originate with them. 3. That Tiberius had nevertheless commanded believers in Jesus to receive him amongst the Gods, (a brilliant idea—like commanding water to run down hill!) and had threatened with death any one who should speak evil of the Christians!

We read in Acts that the disciples were first called Christians at Antioch about A. D. 43; but here is a letter in which the word is used, purporting to have been written by the Emperor Tiberius, who died A. D. 37. And as the circumstances show that it was not many months prior to the Emperor's death, the news of the crucifixion contained in the letter must have been about eight years old!

In the first version Albinus is mentioned as proconsul. Not till A. D. 62, in the reign of Nero, was there a Governor of Judea named Albinus. In another of these Syriac documents, the "Exit of Mary," it is stated that Sabina (Sabinus) was procurator under Tiberius, with jurisdiction as far as the Euphrates. But that is not true. Vitellius was Governor of Syria between A. D. 35 and 39, and removed Pilate from the administration of Judea; therefore Dr. Cureton says that the person named as Albinus can only be Vitellius! Hear! Hear!

But how about the war with Spain spoken of in both versions? No mention of such a war is made by any his-

torian. So Dr. Cureton gets over the difficulty by supposing that as "Vitellius about this time was mixed up with the wars of the Parthians and Hiberians, and as Hiberi is a name common to Spaniards as well as Hiberians, the apparent error may have arisen in translating the letter out of Latin into Syriac." But the same error must also have been made by the Armenian scribe in the other version. Moreover the people of Hiberi, or Iberi, on the Caspian sea, were at this time beyond the Roman jurisdiction; how, then, could they "rebel" against Tiberius?

This letter from Tiberius is said to have been sent by one Aristides, who returned with suitable presents to the Emperor from Abgar. In returning he is said to have stopped at Thicuntha, an unknown place, and to have reached Tiberius at Artica. This, Dr. Cureton thinks, may be intended for Ortygia, near Syracuse, which he says was not far from the Island of Capreæ, where Tiberius then resided. Then Aristides related before Tiberius the mighty works which Thaddeus had done. "And when Tiberius had leisure from the war, he sent and put to death some of the chief men of the Jews in Palestine," for which merited punishment King Abgar "rejoiced greatly."

All this journey of Aristides to Edessa and back was begun and ended before Pilate, who had been recalled, was able to reach Rome; for when he got there Tiberius was dead. In other words, Aristides travelled at least three times as fast as Pilate did, whose recall would seem to have required him to make haste home, while the former, being charged with the delivery of an answer to a letter that seemed to have been seven or eight years in coming, could have appropriately adopted the motto of

the preceding Emperor Augustus, *Festina lente*—"make haste slowly."

Such was the progress of the Gospel at Edessa that churches were soon built in the adjacent villages and administered by deacons and elders. But in due course of time Thaddeus, being taken sick and about to die, appointed Aggeus, the manufacturer of royal head-bands, Guide and Ruler in his stead. The title of Bishop (*episcopos*) had not yet obtained in that region. Thaddeus in his last hours especially enjoined upon his people to "have no fellowship with the Jews, the crucifiers." But the Jews of Edessa must have cherished a more tolerant spirit, for it is said that his death was bitterly mourned not only by the Christians, (here again this word occurs about A. D. 40,) but by the Jews also. No one lamented the Apostle's death more than Abgar, who showed his grief by ordering a grand funeral, and Thaddeus, who "possessed not anything in this world," was "buried like one of the princes, with great and surpassing pomp, in a grand sepulchre adorned with sculpture."

Aggeus, like his priestly predecessor, refused all gifts; "instead of receiving gold and silver, he himself enriched the church of Christ with the souls of believers." The church-members, both male and female, "lived like anchorites," and their conduct was so chaste and holy that "even the [Pagan] priests of the house of Nebu and Bel divided the honor with them at all times." That is, the Christians adapted their new religion to the times, and affiliated with the worshippers of many gods; because, in spite of the previous allegation that Christianity had become the State religion and was embraced by all the people, it seems that all the while there were priests of Nebu and Bel who "divided the honor" with the priests of Christ.

King Abgar did not long survive his Apostolic pastor. He died, says Dr. Cureton, A. D. 45, and as the ministry of Thaddeus is supposed by Dr. C. to have lasted about ten or eleven years, the Apostle must have died five or six years before the King—*i. e.*, about A. D. 40, as heretofore stated. Abgar was succeeded by one of his sons, but which one or what his name was we are left in doubt. Moses of Chorene says it was Ananoun, but Dr. Cureton says it must have been Maanu—that Abgar had two sons of that name, and that "the elder probably succeeded his father at Edessa and reigned seven years." Our document names two sons, Maanu and Augustin, and now near the close of it we read as follows:

"And some years after the death of Abgar the King, there arose one of his contumacious sons, who was not favorable to peace: and he sent word to Aggeus as he was sitting in the church: 'Make me a head-band of gold, such as thou usedst to make for my fathers in former times.' And Aggeus sent word to him: 'I will not give up the ministry of Christ which was committed to me by the disciple of Christ, and make a head-band of wickedness.' And when he saw that he did not comply, he sent and brake his legs as he was sitting in the church expounding. And as he was dying he adjured Palut and Abshelama: 'In this house, for whose truth's sake, lo! I am dying, lay me and bury me.' And even as he had adjured them, so did they lay him—inside the middle door of the church, between the men and the women. And there was great and bitter mourning in all the church, and in all the city—over and above the anguish and the mourning which there had been within the church, such as had been the mourning when Addeus the Apostle himself died."

Dr. Cureton thinks the contumacious royal priest-killer was the second son Maanu, whose reign began about A. D. 52. Anyhow, he was a pretty hard Christian.

But now comes the close of the narrative, which caps the climax of anachronism, as will be seen by the dates in parentheses:

"And in consequence of his dying suddenly and quickly at the breaking of his legs, he was not able to lay his hand upon Palut. So Palut went to Antioch and received ordination to the priesthood from Serapion, Bishop of Antioch, (about A. D. 189;) by which Serapion himself also ordination had been received from Zephyrinus, Bishop of the city of Rome, (A. D. 202–219,) in the succession of the ordination to the priesthood from Simon Cephas, [Kipha, *alias* Petros,] who had received it from our Lord, and was Bishop there in Rome twenty-five years in the days of the Cæsar, [Claudius] who reigned there thirteen years, (A. D. 41–54.)"

Dr. Cureton has to give up this part entirely. He says it is "a barefaced interpolation made by some ignorant person much later." Very likely; but is not the whole story a fabrication of the 2d or 3d century? To us there is nothing in it to command belief, but many things that stamp it as a baseless fiction, and we are amazed at the credulity of a scholar who accepts any essential part of the story as fact. The translator of our document, the Rev. B. P. Pratten, in his preface admits that doubt is cast upon the conversion of Abgar the black, by the statement in Bayer's History of Edessa that Abgar Bar Manu, who reigned between A. D. 160 and 170, is the first King of Edessa on whose coins symbols of the Baal-worship of the country are wanting, these being replaced in his case by the sign of the cross. This evidence the translator admits to be very strong if it refers to a complete series of the coins of Edessa. But he thinks there is proof at all events in other Syriac documents that Christianity was introduced into Mesopotamia early in the 2d century. These documents we will next consider. But we submit that we have adduced enough evidence to show that the story of Abgar and Jesus Christ, together with that of the Ministry of Thaddeus, is a clumsy fabrication.

Not with anger but with pity do we assail the belief in these legends. Ridicule and sarcasm are proper weapons

to be used against credulity, but anger has no place in the bosom of reason. The rationalist knows that belief is not a matter of volition, therefore he can repeat with pleasure the lines of Dr. Watts as hereby amended and adultified:

Let dogs delight to bark and bite,
For 'tis their nature to;
Let angry bigots growl and fight,
Their God hath made them so;
But men of sense will never let
Vindictive passions rise;
The light within was never set
To blind the mental eyes.

CHAPTER XXXIV.

THE CRUCIFIXION A. D. 29—THE ASCENSION AT PENTECOST.

The same Syriac manuscript in which the story of the Ministry of Thaddeus is found, contains another entitled "Teaching of the Apostles." It begins thus:

"At what time Christ was taken up to his Father; and how the Apostles received the gift of the spirit, and the ordinances and laws of the church; and whither each one of the Apostles went; and from whence the countries in the territories of the Romans received the ordination to the priesthood.

"In the year 339 of the kingdom of the Greeks, in the month Heziran, on the 4th day of the same, which is the first day of the week, and the end of Pentecost—on the self-same day came the disciples from Nazareth of Galilee, where the conception of our Lord was announced, to the mount which is called that of the Place of Olives, our Lord being with them, but not being visible to them. And at the time of early dawn our Lord lifted up his hands and laid them upon the heads of the eleven disciples, and gave them the gift of the priesthood. And suddenly a bright cloud received him. And they saw him as he was going up to heaven."

The year of the crucifixion has hitherto been variously set from A. D. 29 to 37, but here, in our recently-discovered Syriac document, we have it definitely and positively fixed; the year 339 of the Greeks is considered to be A. D. 28–9.

And this harmonizes with the statement in the story of Abgar and Jesus, that Thaddeus went to Edessa in the year 340—*i. e.*, A. D. 29–30. The Greek year ended at the summer solstice; therefore the year 340 began about the end of June, A. D. 29. Or, if we take the Syrian and Hebrew civil year, which ended at the autumnal equinox, the year 340 began about the end of September.

The month Heziran answers to the Hebrew Sivan, and began with the new moon of June. The Jewish feast of Pentecost, says Smith's Bible Dictionary, fell in due course on the 6th day of Sivan, being reckoned from the 2d day of the Passover, the 16th of Nisan; or, from the morrow after the Sabbath to the morrow after the completion of the seventh week, which would of course be the fiftieth day. If the 4th day of the Syrian month Heziran be not the same as the 6th of Sivan, the difference at all events is only two days.

The hitherto unquestioned inference, or conclusion, drawn from Acts i, 3, that Jesus continued on earth no longer than forty days after his passion, must now give way to the positive assertion of our Syriac document that the ascension took place at "the end of Pentecost." Until Christians impeach their own best testimony, the fact must be accepted by them that Jesus continued upon earth forty-nine days after he arose from the dead.

Further on our document again says that the ascension occurred on the first day of the week, and at the completion of fifty days after the resurrection. This, therefore, settles the hitherto unsettled question whether the day of Pentecost fell on Saturday or Sunday.

On the self-same day of Pentecost we are told that the eleven Apostles travelled from Nazareth to the Mount of Olives. The distance is 62 miles in a straight line; the country is mountainous and the roads crooked, making the journey not less than 70 miles. And yet the eleven Apostles are said to have travelled all that distance in one night. The Jewish Sabbath ended at sunset, or 6 o'clock the evening before, and travelling more than a mile and a half was strictly prohibited by Jewish law; therefore we are compelled to take the statement just as it reads—that they made the whole journey between 6 o'clock Sabbath evening and daybreak on Sunday morning. Seventy miles on foot in ten hours! seven miles an hour! Beat that who can!

The rest of the story, telling us what the Apostles did on the same day, what ordinances and laws they promulgated, how their several dioceses were assigned, and how Simon Kepha died, is reserved for another chapter.

CHAPTER XXXV.

APOSTOLIC APPOINTMENTS—DEATH OF SIMON KEPHA.

From the Mount of Olives the Apostles proceeded to the same upper room in which they had observed the Passover—though according to John the last supper was a day prior to the Passover. There they were in great perplexity how they should be able to preach the Gospel to people of strange tongues; but Simon Kepha pretty soon solved the problem by recalling the promise of Jesus, to wit: "When I am ascended to my Father I will send you the Spirit, the Paraclete, [Comforter,] that he may teach you everything which it is meet for you to know and to make known." In John xiv, xv, and xvi, we find

passages resembling this, but not in the Synoptics. The word Paraclete occurs only in John's Gospel and first Epistle.

"And while Simon Cephas [Kepha] was saying these things to his fellow Apostles, and putting them in remembrance, a mysterious voice was heard by them, and a sweet odor, which was strange to the world, answered them; and tongues of fire, between the voice and the odor, came down from heaven towards them, and alighted and sat on every one of them; and according to the tongue which every one of them had severally received, so did he prepare himself to go to the country in which that tongue was spoken and heard.

"And by the same gift of the Spirit which was given them on that day they appointed Ordinances and Laws, such as were in accordance with the Gospel of their preaching, and with the true and faithful doctrine of their teaching."

Then follows a list of twenty-seven ordinances, the most significant of which are briefly as follows:

Pray ye towards the east, because "as the lightning which lighteneth from the east and is seen even to the west, so shall the coming of the Son of Man be." (A literal agreement with Matt. xxiv, 27.)

On the first day of the week let there be service and the reading of the Holy Scriptures, and the oblation, because on that day our Lord arose, *ascended*, and *will appear again.*

On the 4th day of the week let there be service; also on the eve of the Sabbath at the ninth hour.

Let elders and deacons, like the Levites, be appointed; also sub-deacons, and a *watchman* or Guide, like Aaron. (The translator has inserted "overseer" for "watchman," but he admits that the Syriac word is equivalent to "watchman," and not to the Greek word *episkopos*, "overseer." Only once in the Syriac New Testament does the word *episkupah*, "overseer" or "bishop," appear, namely, in Acts xx, 28, where it is manifestly borrowed from the Greek.)

Celebrate the day of the epiphany, which is the chief of the festivals of the church; also the day of the resurrection and passion. (No mention of Christmas in these Ordinances.)

Fast forty days before the day of the passion. (Lent.)

Besides the Old Testament and the Prophets, let the Gospel (!) and the Acts (! !) be read.

At the completion of fifty days after his resurrection make ye a commemoration of his ascension to his glorious Father.

Whosoever loveth the Jews, like Iscariot, who was their friend, should not be tolerated as a minister.

A Jew or Pagan convert who has once gone back should not be received again.

Kings who shall hereafter believe in Christ should be privileged to stand before the altar along with the Guides of the church.

Let the bread of the oblation be placed on the altar on the day it is baked.

It will be observed that everything in these ordinances savors of the ecclesiasticism of the 3d and 4th centuries.

Then follows a statement that Paul and Timothy transmitted these same commands to the churches in which they were preaching. On the contrary, we read in Acts xv, that Paul and Barnabas received and transmitted the decree of the first Apostolic council, which contained only three or four simple requirements. And in Paul's own account of his first and only conference with the Apostles at Jerusalem, we find that he and Barnabas received the right hand of fellowship with no sort of injunction or restriction. The three accounts are irreconcilable; the first two neutralize each other, and Paul's own Epistle extinguishes both.

Distinguished converts were made at Jerusalem, among whom are named two chiefs of the synagogue, Nicodemus and Gamaliel, and four sons of Caiaphas and Alexander the priests. At first these proselytes came to the Apostles at night and confessed Christ secretly, but at length they were persuaded to make an open profession of faith, incurring thereby the bitter hostility of their people. One of these sons of Caiaphas was named Joseph, and it has been claimed that his full name was Joseph Caiaphas, and that he was the historian Josephus! The great Jewish historian was born A. D. 37, just eight years after the events recorded in this document. But allowing twenty years for the ministry of the Apostles at Jerusalem, Josephus would then have reached the age of twelve. Such young converts are very apt to fall from grace.

The evidence that our document was a late fabrication grows stronger as it draws to a close. It speaks of Simon being at Rome, John at Ephesus, Mark at Alexandria, Andrew in Phrygia, Luke in Macedonia, and Judas Thomas in India. It alludes to the reading of the Acts of the Apostles, which it says Luke wrote, and calls Luke an Apostle. Thomas Paine, for happening inadvertently to call Luke an Apostle, was charged with ignorance by Bishop Watson, who himself presently made a far worse blunder in saying that Luke's Gospel gave the genealogy of Mary!

In a former chapter we cited Eusebius to show what a vast circuit Peter had to travel, embracing an area in Asia alone as large as the Eastern and Middle States, besides his bishopric at Rome. Then the letter of King Abgar to the King of Assyria puts Simon in Persia before A. D. 40, and the first Epistle of Peter (Simon Kepha) purports to have been written from Babylon. But our pres-

ent document extends the diocese of Simon Kepha so as to embrace all Italy, Spain, Gaul and Britain! The Papal See seems never to have been so extensive as in the lifetime of its first occupant, when it reached far beyond the limits of the Roman Empire!

Tradition says that Peter was crucified at Rome with his head downward at his own request; and this is confirmed by the next in order of our Syriac documents, which tells us all about Simon Kepha in Rome. But unfortunately these documents do not always agree with one another, and the last sentence of the present narrative reads thus: "And Nero Cæsar despatched with the sword Simon Cephas [Kepha] in the city of Rome." In the midst of so many contradictions and discrepancies we fear we shall never find out exactly how Simon Kepha, *alias* Peter, died; or indeed whether he ever did die.

CHAPTER XXXVI.

SIMON KEPHA IN ROME.

The next of our Syriac legends is entitled "The Teaching of Simon Kepha in the City of Rome." (We prefer the Syriac Kepha to the translator's Cephas.) The story begins as follows:

"In the third year of Claudius Cesar, [A. D. 43,] Simon Kepha departed from Antioch to go to Rome. And as he passed on he preached in the various countries the word of our Lord. And when he had nearly arrived there many had heard of it and went out to meet him, and the whole church received him with great joy. And some of the princes of the city, wearers of the imperial headbands, came to him that they might see him and hear his word. And when the whole city was gathered together about him he stood up to speak to them, and to show them the preaching of his doctrine, of what sort it was. And he began to speak to them thus:"

Here let us note two or three things in the above. One striking peculiarity of all these Syriac documents is the fixing of dates. If all the rest of the early Christian records had done the same, the great Papal structure would never have arisen. These documents containing dates have been buried for ages, and their resurrection is playing the mischief with ecclesiastical assumptions. The Papal Church has hitherto claimed that Peter was Bishop of Rome as early as A. D. 41 or 42; but now we have it positively declared in a Syriac document almost as old as any existing Greek manuscript, that not until A. D. 43 did Simon Kepha come to Rome. And this is the Galilean Apostle whose name the Greek Fathers stole and changed to Petros, in order to make a fossiliferous figure-head for the Latin Church!

Our document, by the way, has "*thirtieth*" instead of "*third* year of Claudius." That would have been A. D. 71. No wonder the translator presumed to correct the figures in this case, as he has done in several others.

It is said that "the whole Church received him with great joy." How does this agree with what we read in Acts xxviii,—that when Paul reached Rome twenty years later he found no church nor congregation there, but called the Jews together at "his lodging," and there expounded to them the doctrines of the "new sect?"

It is said further that "the whole city was gathered together" to hear Simon Kepha. The inhabitants of Rome, according to a census taken by this same Emperor Claudius, numbered 6,900,000. This is of course incredible, but it is generally conceded that the city contained 2,000,000. What nonsense, therefore, to talk about the assembling of "the whole city," and how preposterous to suppose that a Galilean fisherman could talk to the Romans in Latin!

But now let us attend to Simon's sermon, delivered, we must suppose, at the market-place, and reported, we may imagine, by the stenographer Mark: .

"Men, people of Rome, saints of all Italy, hear ye that which I say to you."

How many saints were there in all Italy A. D. 43, and of what sort were they? Suetonius tells us that Claudius expelled the turbulent Jews who were constantly rioting at the instigation of Chrestus. It will not be claimed that Simon addressed that sort of Christians. History shows no certain trace of a Christian church at Rome before the early part of the 2d century. Strike out the title "to the Romans" and the word "Rome" in chap. i. verses 7 and 15 of Paul's Epistle, and no evidence remains that it was ever addressed to that people! In Marcion's collection of Paul's Epistles was one to the Laodiceans, which is believed by many to have been changed to Ephesians. The most frequent mutilations of ancient manuscripts have been made in the titles. Rome was slow to receive Christianity.

The story of Nero's persecution of Christians is doubted by Gibbon; and now a well-known writer in the Edinburg *Review* proposes to prove that the "Annals" of Tacitus, from whence the story emanates, were forged by one Poggio Bracciolini, who died in 1459, having for forty years been apostolic secretary to seven successive Popes. Bracciolini was a fine scholar and competent to commit such a forgery. And here is one piece of evidence going to show that a part of the passage in the "Annals" concerning the punishment of the Christians by Nero is plagiarized from Sulpicius Severus, an elegant Christian writer about the year 400

Sulpicius Severus. A. D. 400.	*Pseudo Tacitus. A. D.* 1459.
Quin et novæ mortes excogitatæ, *ut ferarum tergis contecti, laniatu canum interirent.* Multi *crucibus affixi, aut flammâ* usti. Plerique in id reservati, ut cum *defecisset dies, in usum nocturni luminis urerentur.*	Et pereuntibus addita ludibria, *ut ferarum tergis contecti, laniatu canum interirent,* aut *crucibus affixi, aut flammandi,* atque ubi *defecisset dies, in usum nocturni luminis urerentur.**

Out of twenty-five consecutive Latin words in pseudo Tacitus, eighteen are identical and consecutive in Severus. One passage, therefore, is certainly plagiarized from the other. Now, does any rational man believe that the Christian writer Severus would have failed to cite his authority for so important a passage, if the "Annals" of Tacitus were then existing and contained it? Is it not far more likely that Bracciolini plagiarized it from Severus as the basis of his impudent forgery?

The language of Rome was Latin, and although it is possible that a society of Greeks might have lived there, it is by no means certain that Paul wrote an Epistle in Greek. Competent Orthodox critics maintain "that nearly all the Epistles must have been first composed by the Apostles in Aramaean, their native tongue, and then committed by them to some of their Grecizing companions, (*e. g.*, Titus, Timothy, Tertius, Sosthenes, &c.,) by whom they were translated into Greek before their publication." (Murdock's English Syriac N. T., Appendix.)

If the account in Acts xxi, 37–40, is to be credited, it would seem as if Paul could not speak Greek, but could talk Hebrew to a crowd of Jews, to whom it had long since become a dead language. But probably the writer meant Aramaic.

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*Translation of pseudo Tacitus: And derision was added to their executions. Some were tied up in the skins of wild beasts that they might be worried to death by dogs. Some were crucified, others were burned to death, being set up as lights in the night time.

But to return to the discourse. Appealing to his hearers as already aware of the mighty works, signs, and wonders wrought by Jesus in Palestine, Simon says:

"And he was crucified of his own will by the hands of sinners, and was taken up to his Father, even as I and my companions saw. And he is about to come again, in his own glory and that of his holy angels, even as we heard him say to us. For we cannot say anything which was not heard by us from him, neither do we write in the book of his Gospel anything which he himself did not say to us."

Here we seem to have a hint of the long lost "Gospel according to Peter." But if Kepha did write a Gospel, see how modest he is about his literary abilities:

"Moreover, because we were catchers of fish, and not skilled in books, therefore did he also say to us, 'I will send you the Spirit, the Paraclete, that he may teach you that which ye know not.'"

The same quotation, a little varied, was made by this Apostle at Pentecost. (See preceding chapter.) Paraclete is a Greek word transferred to the Syriac, and is nowhere found in the New Testament except in the Gospel and first Epistle of John, both conceded to have been written after the death of Simon.

But now hear what Simon says about the wonderful spread of the Gospel in fourteen years:

"One would not credit it; the time, lo! is short since he ascended to his Father, and see how his Gospel has winged its flight through the whole creation."

No, indeed, Kepha, we can't credit it, any more than what follows:

"And whereas ye saw the sun become darkened at his death, ye yourselves also are witnesses. The earth moreover quaked when he was slain, and the veil was rent at his death. And concerning these things the Governor Pilate also was witness; for he himself sent and made them known to Cesar, and these things, and more than these, were read before him, and before the princes of your city. And on this account Cesar was angry against Pilate, because he had

unjustly listened to the persuasion of the Jews; and for this reason he sent and took away from him the authority which he had given to him. And this same thing was published and known in all the dominion of the Romans."

In the foregoing we have a repetition of things contained in the two versions of the letter of Tiberius to Abgar, heretofore given, about which no more need be said.

And now comes a statement that the watchers at the sepulchre confessed to Pilate that they were bribed by the chief priests to report that the disciples of Christ stole his corpse while they were almost dead with fright —not while they slept, as Matthew has it. This pretended bribery is an old Gospel story, but the confession of it to Pilate is a new feature disclosed in this document.

Simon concludes his discourse with warning the people against the delusions of his namesake, Simon the sorcerer, and in order to prove him a fraud calls upon them to fetch him up and test his pretensions on the spot.

Justin, in his Apology addressed to the Emperor Antonine, about A. D. 150, expressly states that Simon, a Samaritan, by the power of devils, performed mighty feats of magic at Rome in the reign of Claudius. The fact of his being at Rome in that reign and having many followers, cannot reasonably be doubted. But quite otherwise as regards the other Simon, the fisherman of Galilee. The successors of Simon Magus were living at Rome when Justin wrote, chief of whom was Marcion, stigmatized by Justin as a blasphemer, though called a Christian, or Chrestian. (Apol., ch. xxvi.) Marcion had so large a following that those who claimed to be Orthodox were trying to put down his heresy for a century or more after

his death. And this prevalence of the doctrines of Simon Magus and his successors down to the 3d or 4th century, probably accounts for the writing of so many stories about the encounters of the two Simons, all pure fictions. Such, without doubt, is the character of our present story.

Well, Simon the sorcerer is sent for forthwith and brought up to the bull-ring. Now for a crucial test of the magical powers of Simon M. and Simon K. It happens, providentially, that a funeral of a young man is just passing. Here is just the sort of case required by the people: let the two miracle-workers try which can raise the dead to life. Simon M., having been longest in town, must make the first trial. Reluctantly he draws near to the pall-bearers, and the bier is set down before him. Looking to the right and to the left, and then up into the sky, he mutters many words, some aloud and some not, and waits for the result. But after waiting a long while nothing happens. Then comes Simon K.'s turn. Boldly he draws near to the dead man, and cries aloud:

"In the name of Jesus Christ, whom the Jews crucified at Jerusalem, and whom we preach, rise up thence. And as soon as the word of Simon [K.] was spoken the dead man came to life and rose up from the bier. And all the people saw it and marvelled; and they said to Simon, [K.,] 'Christ whom thou preachest is true.' And many cried out and said, 'Let Simon the sorcerer and the deceiver of us all be stoned.' But Simon, [M.,] by reason that every one was running to see the dead man that was come to life, escaped from them from one street to another, and from house to house, and fell not into their hands on that day."

The success of Simon K. was complete. The father of the dead-alive young man took the Apostle home with him, and the whole household were converted to Christ.

"And when there was great rejoicing at his teaching, he built churches there in Rome and in the cities round about, and in all the villages of the people of Italy; and he served there in the rank of the Superintendence of Rulers twenty-five years."

For Superintendence of Rulers we may find an equivalent in the Greek, *Katholikos Episkopos*, or in Latin, *Pontifex Maximus*, or in English, High Cockalorum.

"And after those years Nero Cesar seized him and shut him up in prison. And he knew that he would crucify him; so he called Ansus the deacon, and made him Bishop in his stead in Rome."

This Ansus is supposed to be intended for Linus, the fabulous successor of St. Peter. The translator, finding the name of Linus in another later copy, is cock-sure that Ansus is a mistake for Linus.

As a last charge to Ansus, *alias* Linus, Simon K. says:

"Beside the New Testament and the Old let there not be read before the people anything else, a thing which is not right."

So it seems that the New Testament canon was complete before the end of Nero's reign, A. D. 68, Dr. Lardner to the contrary notwithstanding, who dates John's Gospel, A. D. 68, and his three Epistles and the Revelation twelve to twenty-eight years later. Modern criticism, which presumes to prove that our Gospels are the work of the 2d century, must now give way to the words of Simon K. Peter, translated out of his original Syriac tongue.

"And when Cesar had commanded that Simon should be crucified with his head downwards, as he himself had requested of Cesar, and that Paul's head should be taken off, there was great commotion among the people, and bitter distress in all the church, seeing that they were deprived of the sight of the Apostles."

Here we have the first, last, and only appearance of Paul in the drama. He comes in just to have his head cut off. The offence for which these two Apostles lost their lives is not stated here, but we find it in "The Acts of Peter and Paul," heretofore adverted to in our "Pursuit of Peter." A vast multitude had assembled to witness a promised

miracle by Simon Magus—flying from the top of a tall tower. Peter and Paul were present to prove to Nero that Simon was only a devilish magician. Well, to the amazement of all, Simon did fly. Thereupon Nero, with a sardonic smile, asked Peter and Paul what they were going to do about it now? Paul, with tears in his eyes, implored Peter to hurry up his part of the job. So Peter adjured the "angels of Satan" to let Simon drop. The prayer was answered, and Simon was smashed. Then Nero in his wrath ordered the two Apostles to be put in irons, and after three days, finding that Simon did not rise from the dead, as he had boasted he could, he sent them to execution.

Our document says the bodies of the Apostles were taken up by night and buried with great honor, while by a righteous judgment Nero abandoned the empire and fled. The last sentence reads, "Here endeth the teaching of Simon Kepha," to which ANTICHRIST might truthfully append, "falsely called Simon Peter."

CHAPTER XXXVII.

MARTYRDOM OF SHARBIL.

THE next Syriac document is entitled "Acts of Sharbil, who was a priest of Idols, and was converted to the confession of Christianity in Christ." It is taken from the same early manuscript that has furnished us with all the preceding legends, with the exception of one earlier fragment about Abgar and Thaddeus. The present story begins thus:

"In the 15th year of the Sovereign Ruler Trajan Cesar, and in the 3d year of King Abgar the Seventh, which is the year 416 of the kingdom of Alexander, King of the Greeks, and in the priesthood of Sharbil and Barsamya,—"

Let us stop right here to notice the chronology. The 15th year of Trajan was A. D. 112, but the 416th year of the Greeks was A. D. 105. The translator, noting this discrepancy, says, "There appears to be some error in the date." Just so; these Syrian legends never get the dates to fit.

Again: how about Abgar the 7th being contemporary with Trajan? The translator says that this Abgar was the 7th from Abgar the black, who was cured and converted by the Apostle Thaddeus. But Abgar the black was the 14th of that name; therefore this one must have been the 21st.

Once more: Barsamya, the Christian priest, as we read in the "Teaching of Addeus," was one of Thaddeus's converts and associates in the ministry. That was between A. D. 29 and 40; but now, A. D. 105 or 112, Barsamya has become Bishop of Edessa. How old is he? Supposing him to have been 24 when Thaddeus came to Edessa, he would have reached in the year 105 the ripe age of 100.

Well, to resume our story, Trajan Cesar sent forth a command to the governors of all the provinces that in all the cities sacrifices and oblations should be increased, and those who did not sacrifice should be delivered over to stripes and tortures. When this order reached Edessa a grand festival was held in honor of the gods, Nebu and Bel. Sharbil, the chief priest, clad in magnificent vestments, directed the slaughter of sheep and oxen and the offering of incense and libations, while King Abgar the 7th (or 21st) stood by at the head of the people. But while the festivities were going on, the Christian Bishop Barsamya, accompanied by an elder and a deacon, held a private conference with the high priest and pointed out to him how sinful and hypocritical he was in upholding and directing these idle ceremonies. Sharbil listened with

serious attention, and frankly confessed that he was a hypocrite and a deceiver, but what was the use of their trying to save him? "For," said he, "I am slain by Paganism and am become a dead man, the property of the Evil One; in sacrifices and libations of imposture have I consumed all the days of my life."

A parallel to this scene is said to have occurred in our day, when the great Congregational preacher, with streaming eyes, confessed to the high priestess of Free Love that for forty years he had lived a hypocrite.* But right there the parallel stops. The ancient Pagan forsook his idols; the modern Puritan did not.

The centenarian Bishop Barsamya expostulated with Sharbil, saying, "There *is* hope for those who turn, and healing for those that are wounded. I myself will be surety to thee for the abundant mercies of the Son Christ, that he will pardon thee all the sins which thou hast committed against him." This appeal, backed up by a personal pledge of Christ's mercy, was successful; albeit we shall presently see how much the "surety" of this venerable vicar of Christ was worth, and what "mercies" Sharbil received when he renounced Paganism for Christianity. The next day Sharbil and his sister went by night and joined the Christian church. This straightway created consternation among the Pagans. They beheld their high priest, who only the day before presided at their great festival, now "clad in the fashion of Christians," and heard him denounce their gods.

No sooner did Lysanias, the Governor, hear of Sharbil's apostacy, than he ordered him to be arrested and tried. Just here is another hitch in the chronology. Who was this Lysanias? In a later Syriac document he is called

* A slight error: the confession, we are told, was made not to Victoria C. Woodhull, but to the preacher's own sister. We would not do injustice even to a fallen angel.

Lysinus or Lucinus, and in a Latin book of Martyrs he is called Lysias *præses*. Tillemont supposes him to be Lusius Quietus; but, says Dr. Cureton, the time does not agree. The capture of Edessa under this man was in the 19th year of Trajan instead of the 15th—A. D. 116 instead of 112 or 105—a difference of four or eleven years. So you see again the dates don't dovetail.

Governor Lysanias first tries by appeals, and then by threats, to induce Sharbil to return to the faith. Repeatedly he asks him if he is not "afraid of the Emperors?" Aha! Emperors, indeed! Trajan reigned alone at this time, and not till A. D. 161 were there two monarchs who divided the throne. This anachronism alone stamps the story as a forgery. Not till A. D. 160 did Christianity obtain a footing in Mesopotamia. Thereafter it is quite likely some religious fanatics lost their lives, but not before.

Sharbil continuing inflexible, is subjected to a series of most cruel tortures, then sent to prison and confined about six months, then taken out to undergo new tortures. In the midst of his sufferings he and the Governor hold a long argument, in which Sharbil makes many quotations from Church authorities. For this "citation of books" the Governor rebukes him, saying that those same books have brought upon him these afflictions. But strangely enough, only one of Sharbil's quotations agrees at all with any of the New Testament books, and that only partially with a passage in Romans.

At last, when Sharbil is about to succumb to his sufferings, the executioners cut his head off, while Babai, his sister, draws near, and spreading out her skirt catches his blood. Such was Sharbil's quick reward in fulfilment of the promise of Bishop Barsamya—"I myself will be surety for thee for the abundant mercies of the Son

Christ." O merciful Messiah! how joyful thy service! how rich thy rewards! Even the poor, deluded sister obtained the martyr's crown, being put to torture and death at the command of the Governor on the very spot where she had caught her brother's blood.

The closing paragraph of this legend is like what we find in the prior stories—full of the grossest anachronisms, making Barsamya contemporary with Binus, [Fabianus,] Bishop of Rome A. D. 236, and telling about a famine in Rome, the Lord knows when, supposed by the superstitious Pagans to have been caused by the presence of too many foreigners, who were consequently commanded to depart. But the accused strangers asked and obtained leave of the Prætor to take away with them the bones of the dead, and as they proceeded to exhume the remains of Simon Kepha and Paul the people assembled and protested, but being assured that the buried Apostles were natives of Galilee and Cilicia, they were appeased. Not so, however, with the earth itself. It groaned and shuddered at the awful sacrilege, and came near shaking the whole city down, whereupon the people besought the strangers to put the bones back, which was done. Then the earthquake ceased, and a great revival took place whereby multitudes of Jews and Pagans were converted to Christ.

CHAPTER XXXVIII.

MARTYRDOM OF BARSAMYA.

The abundant mercies of Christ bestowed upon the martyr Sharbil as a reward for embracing Christianity, were also vouchsafed to his Christian tutor Barsamya. Judge Lysanias (here spelt Lysinus, but again spelt Lysanias in a similar case occurring 200 years later) having

disposed of the case of Sharbil, complaint was made against Barsamya for proselyting the Pagan high priest. The old Bishop was thereupon brought before the same tribunal, followed by a multitude of Christians who declared themselves ready to die along with their venerated pastor. But the supply of willing martyrs was too great for the demand; they could not all be accommodated. Barsamya was committed to jail, and after many days was arraigned for trial. The trial is reported in the form of a controversy between Judge and culprit, interspersed with tortures to enforce the former's arguments. The fear of the Emperors is repeatedly urged as a motive of repentance, when there was but one Emperor to fear. Barsamya protests against being forced to renounce the religion in which he was born. The fabricator of the legend perhaps did not have a copy of the "Teaching of Addeus" at hand, wherein it is stated that Barsamya was one of Thaddeus's converts and associate ministers before A. D. 40, and consequently was born before Christianity existed.

The Bishop having undergone a variety of tortures, and being still incorrigible and defiant, is at last ordered to be hanged up and torn with combs. This would have soon ended the tragedy but for the timely arrival of "letters from Alusis, the chief proconsul," ordering a cessation of Christian persecution.

Who was this Alusis? Dr. Cureton says he "seems to be *Lusius* Quietus, Trajan's General in the East at this time." Very well; but how, then, about the dates? Our document begins thus:

"In the year 416 of the kingdom of the Greeks, (A. D. 105,) that is the 15th year of the sovereign ruler, our lord, Trajan Cesar, (A. D. 112)—"

Aside from this discrepancy of seven years, Dr. Cure-

ton admits that the capture of Edessa under General Lusius Quietus was in the 19th year of Trajan, making a further discrepancy of four years. It will require a new Kuklux Committee to determine whether this bull-dozing took place A. D. 105, 112, or 116.

Tillemont supposed that Governor Lysanias was General Lusius, and Dr. Cureton thinks that Alusis was Lusius. Strange that, after detecting Tillemont's error, Dr. Cureton should make the same mistake himself! In either case the time does not agree.

The imperial order prohibiting further persecution is given *verbatim* in our document, and Dr. Cureton says in a note:

"We have here probably the most authentic copy of the edict of Trajan commanding the stopping of the persecution of Christians, as it was taken down at the time by the reporters who heard it read."

What pitiful credulity! This Syriac manuscript is itself conceded to be three or four centuries later than the one from which the previous legends are taken, and though we may presume that the lost original may have existed as early as the 3d century, yet there is not the slightest evidence that it was written earlier than our Gospels, which Dr. Davidson dates between A. D. 118 and 150. On the contrary, the only quotation made from the Gospels is from the latest, and it occurs in two different documents. Besides, it is highly improbable that there was any Christian martyrdom at Edessa prior to A. D. 160. Furthermore, though Edessa was captured A. D. 116, Trajan died the next year, and though the kingdom was made tributary to Rome, it did not become even a military colony till a hundred years later.

But, aside from the inherent improbability of such an edict, we have the positive testimony of Melito, Bishop

of Sardis, in his "Apology," addressed to the Emperor Verus, (A. D. 161–169,) that Christian persecution had "*never before happened*," and that "Nero and Domitian *alone*, stimulated by certain malicious persons, showed a *disposition to slander* our faith." (Eus., B. iv, ch. 26.) A "disposition to slander," that is all—no charge of intimidation even!

Thirty or forty years later Tertullian confirms the testimony of Melito, acquitting even Verus of the charge of persecution. Putting it a little stronger against Nero, the only charge brought against Domitian is that he banished but soon restored. With the exception of these two Emperors, he challenges any one to "point out a single persecutor of the Christian name." (Apol., sec. 5.)

Lastly, Lactantius (A. D. 300–325) says that from the reign of Domitian (A. D. 96) to that of Decius, (249,) under the many well-deserving princes that guided the helm of the Empire, the church suffered no violent assaults. (De Mort. Pers., ch. iii, iv.)

In the face of such testimony as this, on what a shadowy basis does early Christian martyrdom rest!

But in regard to this pretended edict, Tertullian says that Pliny, Governor of Bithynia, having written to the Emperor asking what he should do with the Christians—

"Trajan wrote back that Christians were by no means to be sought after; but if they were brought before him (presented themselves Eusebius has it) they should be punished." (Apol., sec. 2.)

Tertullian's authority on this subject seems to be the letter of Pliny, which we have heretofore dissected and believe to be a forgery, even if written before Tertullian's time. There is another one of the same sort purporting to have been written by Tiberianus, Governor of Syria, to Trajan, so like Pliny's letter that if not done by the same hand it is a plagiarism.

But Tertullian's report of Trajan's reply does not agree at all with our Syriac copy of the same. The former orders the punishment of Christians; the latter forbids the hindering of their ministrations under penalty of death.

The edict—which is doubtless as false as the rest of the story—caused the release of Barsamya, to the great joy of his flock, who saluted him as "the persecuted confessor," and "the companion of Sharbil the martyr." The old Bishop resumed his duties, and the cruel Governor was dismissed.

The closing paragraph of our story is such a remarkable jumble of chronology that we give it in full, with dates and notes in brackets:

"This Barsamya, Bishop of Edessa, [A. D. 105 or 112,] who made a disciple of Sharbil, the priest of the same city, lived in the days of Fabianus, Bishop of the city of Rome, [A. D. 236–250.] And ordination to the priesthood was received by Barsamya from Abshelama, who was Bishop in Edessa, [being one of Thaddeus's converts, A. D. 29–40.] And by Abshelama ordination was received from Palut the First, [another of Thaddeus's converts.] And by Palut ordination was received from Serapion, Bishop of Antioch, [before and after A. D. 189. Aggeus, Thaddeus's successor, who was killed by Abgar's son, A.D. 52, or soon after, not having time to lay his hand upon Palut, the latter had to wait about 130 years, and then go to Antioch for ordination.] And by Serapion ordination was received from Zephyrinus, Bishop of Rome, [A. D. 202–219. Serapion, too, had to wait many years and travel a long way for ordination, but meanwhile he assumed all the functions of Bishop.] And Zephyrinus of Rome received ordination from Victor of the same place, Rome, [A. D. 190–202.] And Victor received ordination from Eleutherius. [The succession is now regular, and we omit the chronology, which is for the most part conjectural.] And Eleutherius received it from Soter; and Soter received it from Anicetus; and Anicetus received it from Dapius [Pius;] and Dapius received it from Telesphorus [or rather from Hyginus, the first so-styled Pope—a remarkable omission:] and Telesphorus received it from Xystus [Sixtus;] and Xystus received it from Evartis [Evaristus;] and Evartis received it from Cletus [or Anacletus;] and Cletus received it from Anus [Linus;] and Anus received it from Si-

mon Kepha [Peter;] and Simon Kepha received it from our Lord, together with his fellow Apostles, on the first day of the week, the day of the ascension of our Lord to his glorious Father, [A. D. 29, at Pentecost,] which was the 4th day of Heziran, which was in the 19th year of the reign of Tiberius Cesar, [A. D. 32–3,] in the consulship of Rufus [A. D. 17, 50, 63, 67, 83, 88, 97, &c.,] and Rubelinus, [?] which was the year 341 [of the Greeks, A. D. 30 or 31, but previous documents have 339 and 342 respectively;] for in the year 309 [B. C. 2 or 3] occurred the advent of our Savior in the world according to the testimony which we ourselves have found in a correct register among the archives, which errs not at all in whatever it sets forth."

Here we take leave of the Syriac documents. There are several more of the same sort, but they add little or nothing to our knowledge (or rather lack of knowledge) of early Christianity. Three more martyrdoms are detailed, but they occurred as late as A. D. 293 and 312; and two pious poems are given, written by a Syrian priest about A. D. 500, in eulogy of the three martyrs, with incidental mention of Sharbil, but none of Barsamya.

Upon such legends historical Christianity is based. It has no better support.

CHAPTER XXXIX.

THE APOSTOLIC FATHERS.

It is now conceded by the ablest champions of rational Christianity that only one-third of the New Testament was written in the 1st century. The following are the Books whose composition is assigned to the 2d century by Dr. Davidson:

Matthew	A. D.	118–19
Luke	"	119–20
Mark	"	120
Acts	"	125
1st and 2d Timothy, and Titus	"	120–40
1st, 2d, and 3d John	"	130
John, Gospel	"	150
2d Peter	"	170

These twelve Books made up two-thirds of the bulk of the New Testament, and contain almost all of what purports to be historical.

The name Apostolic Fathers is given to the immediate disciples or fellow-laborers of the Apostles, and in a more restricted sense to those of them who have left writings behind them. There are at most only six, namely: Clement, Barnabas, Hermas, Ignatius, Polycarp, and Papias. Laying aside the many Apocryphal "Gospels," "Acts," and "Revelations" now extant, none of which are claimed to antedate our canonical Books of like title, let us consider the writings of these Apostolic Fathers. They are all contained in vol. i of the Ante-Nicene Library. A list of them is here subjoined, with limit of dates assigned by Orthodox and rational critics, and the quantity of each work in full pages of 38 lines or about 400 words to the page:

Writings.	*Variously dated.*	*Full pages.*
1st Epistle of Clement	A. D. 68– 125	43
2d Epistle of Clement	" 175– 250*	7
Epistle of Barnabas	" 70– 150	26
Pastor of Hermas	" 100– 161	101
Epistles of Ignatius (Three in Syriac; Seven Short and Long Greek; Eight more, Latin and Greek)	" 107– 200*	8
	" 107– 200*	75
	" 200– 325*	29
Martyrdom of Ignatius	" 167– 600	6
Epistle of Polycarp	" 120– 167*	7
Martyrdom of Polycarp	" 167– 200*	11
Papias, Fragments	" 150– 163	2
Epistle to Diognetus	" 120–1592	12

It will be seen from the above that only the first two of these Fathers are now claimed to have written within the 1st century. But as to them, few claim that Clement wrote prior to A. D. 95, or Barnabas before 100.

More than half of these ancient writings, to wit, those attributed to Clement, Barnabas, and Hermas, were in

* Or later, in whole or in great part.

early times read and revered as Holy Scripture. And of the remainder probably not more than 50 pages were known to Eusebius, A. D. 325.

The word Christian or Christianity is not found in any of them except in the Martyrdom of Polycarp, the Epistles of Ignatius, and the Epistle to Diognetus—all no doubt written after the middle of the 2d century.

No mention is made in all these writings of one of our four Gospels; and in none of them whose date can be assigned prior to about A. D. 200 is there any certain quotation from the same.

In ancient times readers were few and writers rare. Every theological work had to undergo a fiery ordeal. If the Bishops adjudged it heterodox it was destroyed. For their purpose none but the fittest were permitted to survive. Every Christian composition now extant, which can with certainty, or even probability, be dated before A. D. 145, was once regarded as Holy Scripture. The canonical Books now rejected would add a third more to the volume of the New Testament.

We will now apply the spectrum analysis to the hazy forms of the so-called Apostolic Fathers.

CLEMENT OF ROME.

The name of Clement does not appear in either of the two Epistles ascribed to him, but is added at the end of the first in the only manuscript extant, the Alexandrian, which is assigned to the 5th century. The 1st Epistle begins thus: "The church of God which sojourns at ....to the church of God sojourning at Corinth." The hiatus is filled with "Rome," on the authority of Ireneus, who says the Epistle was written from that place, and of Eusebius, who adds that it was written by Clement in the name of the church at Rome.

But let us see how much this testimony is worth. Eusebius identifies Clement with Paul's fellow-laborer mentioned in Philippians iv, 3, which, if authentic, must have been written as early as A. D. 63. But both Ireneus and Eusebius make him third Bishop of Rome after Peter, and Eusebius records his death in the 3d year of Trajan, (A. D. 100.) Is it probable that a fellow-laborer of Paul survived him so many years?

Furthermore, in the "Clementine Homilies," purporting to be written by Clement himself, he says he was ordained by Simon Peter. That would make him first Bishop of Rome about A. D. 66, instead of third A. D. 91.

Then as regards his age, it appears from the aforesaid "Homilies," as well as from the "Recognitions," another version of the same, that Clement was born as early as the year 3 B. C., which would make him 68 or older at Simon Peter's death, and at least 102 at the close of the third Roman episcopate.

These Clementine "Homilies" and "Recognitions" are now universally conceded to be fictions, but they antedate Eusebius by a hundred years or more, and contradict his statements about Clement; therefore in the absence of other evidence that Clement was third Bishop of Rome, we may just as well assume that he was first, or that he was neither. Eusebius accepts the 1st Epistle of Clement as genuine, doubts the authenticity of the 2d Epistle, and rejects "other writings reported to be his, verbose and of great length," evidently meaning the "Homilies" and "Recognitions."

The author of "The Christ of Paul" boldly asserts that there were no Christians at Rome from the death of Paul to A. D. 117, and that the first nine pretended successors of St. Peter are myths. ANTICHRIST would

subtract the last four or five and add Peter to the myths. For the names of these early Bishops we are indebted to Ireneus, who gives no dates nor authority; but Eusebius copies Ireneus's list and makes a clumsy attempt at chronology. After saying that Linus "held the office *about* twelve years," he fixes up the succession from the 2d year of Titus (A. D. 80–1) to the first of Antoninus Pius (138–9) as follows:

		Held office.	*Excess.*	*Deficiency.*
Anencletus	A. D. 80	12 years.	1	
Clement	" 91	9 "		
Euarestus	" 100	8 "		1
Alexander	" 109	10 "		
Xystus	" 119	10 "	1	
Telesphorus	" 128	10 "		
Hyginus	" 138	4 "		

From the 2d year of Titus to the 1st of Antoninus Pius is exactly 58 years and 16 days, but the terms of service in that interval foot up 59 years. This would not be a material discrepancy of itself were there not another year to be added by further discrepancies. Eusebius makes Anencletus lap over Clement one year, and Xystus over Telesphorus one year, while the term of Euarestus falls short one year. Balancing all the differences there is a total excess of two years.

But there is a further disagreement about Linus's term. Eusebius makes it end in the 2d year of Titus, but the Catholics, in order perhaps to avoid a vacancy between Peter and Linus, set back the latter's term two or three years, fixing it A. D. 66–78, instead of 68–80 according to Eusebius.

What wonder if amid such darkness of history and confusion of chronology a suspicion arises that some half-dozen of the earliest of these pretended Bishops are myths? A certain Clement of Philippi, or elsewhere, or nowhere in particular, may have written an Epistle to the

Corinthians, but it may be doubted whether he was ever Bishop of Rome. Truly did Eusebius confess at the outset of his work that he was entering on a trackless path, and that in attempting to rescue from oblivion the Apostolic succession he was scarcely able to find the bare vestiges of those who might have travelled before him!

The first real history we have of the character of the Roman Bishops is by Hippolytus, himself a Bishop, who denounces Zephyrinus (A. D. 202–219) as an illiterate heretic, and his successor Callistus (219–222) as an impostor and knave. (Ref. of Her., B. ix, ch. 6, 7.) These two Bishops were contemporaries of Hippolytus, who therefore knew whereof he wrote.

Though none of the Fathers doubted that the companion of Paul wrote the 1st Epistle of Clement, and though his namesake of Alexandria called him an Apostle, the authenticity of the Epistle is now generally doubted. The main reason for assigning a much later date than A. D. 68 for its composition, is, that it speaks of "the most steadfast and *ancient* church of the Corinthians," and deplores the removal from the ministry of some men who were appointed by "eminent" successors of the Apostles, and "for a long time possessed the good opinion of all." (Ch. 44, 47.) Assuming that the Corinthian and other churches were founded by Paul between A. D. 45 and 60, this objection is well taken. But is such an assumption tenable?

We read in Acts that during a ministry of about 25 years Paul preached mostly in the synagogues, was called a Jew, (xvi, 20,) acted as a Jew, (xxi, 26,) and claimed to be a law-abiding Pharisee, (xxiii, 6; xxv, 8.) In the synagogues many Greeks came to hear him, and his converts were both Jews and Greeks. Not until some time after he began to preach at Corinth did he venture to testify

that Jesus was Christ. (xviii, 1–5.) The result was, a division in the synagogue. Paul was expelled, but he drew after him the chief ruler of the synagogue and other Jews and Greeks, to whom he ministered for a year and a half. Then came a new Roman proconsul, before whom the conservative party of the old synagogue had Paul arraigned for heresy. But the plaintiff got non-suited by the court and thrashed by the people. (xviii, 12–17.) So Paul was triumphant, and his synagogue of seceders doubtless claimed, as such bodies always do, to be the true church whose corner-stone was Moses.

That this is no mere hypothesis the Epistle of Clement itself shows. In discussing the ordinances of the Apostles, (ch. 40–44,) the author appeals to the authority of Moses, and to prove that the appointment of bishops and deacons is no new thing he misquotes Is. lx, 17, thus:

"I will appoint their bishops (*episkopous*) in righteousness and their deacons in faith."

Septuagint.—I will give thy *rulers* in *peace* and thy overseers (*episkopous*) in righteousness.	Hebrew.—I will make their *officers peace* and their *exactors* righteousness.

We see no reason therefore for disputing the earliest date assigned to the 1st Epistle of Clement, making due allowance for later interpolations. The 2d Epistle was first mentioned by Eusebius. It is now universally regarded as spurious.

The only primitive preachers named in the 1st Epistle are Paul, Kephas, and Apollos. (Ch. 47.) In another place (ch. 5) Paul and another Apostle are mentioned as martyrs, and as all the letters of the name of the other Apostle are obliterated but the last two, *os*, it has been assumed to be *Petros*. But is it likely that the author would write *Kephas* in one place and *Petros* in another, referring to the same Apostle? *Iakobos* (James) was

well known to Paul, and was a reputed martyr. Why should not Clement couple him with Paul in martyrdom, rather than Petros, of whom Paul makes no mention?

The author of the Epistle, arguing by analogy in favor of the resurrection, assumes as true the generation of the phœnix from a worm that feeds on its dead carcass—a worse scientific blunder than that of Jesus and Paul, who say that a kernel of wheat must die before it can germinate. (John xii, 24; 1 Cor., xv, 36.)

A brief summary of the Clementine "Homilies" and "Recognitions" will be given hereafter.

Barnabas.

The Epistle of Barnabas, like that of Clement, is anonymous. The first writer who mentions it is Clement of Alexandria, (A. D. 189–202,) who calls its author the "Apostle Barnabas;" and it is so ascribed in the title of the oldest Latin manuscript. It was highly valued by the early church; Origen ranked it among the Holy Scriptures, and it is contained in the earliest codex of the New Testament. But Eusebius rejected it as spurious. A few modern critics are disposed to date it between A. D. 70 and 100, others a little later, but the general opinion is that it was written between A. D. 117 and 150.

The authenticity of the Epistle is rejected by modern Christians because, among other reasons, of its disrespectful opposition to Judaism, its many blunders in regard to Mosaic laws and rites, its absurd interpretations of Scripture, and its foolish vaunts of superior knowledge. The writer quotes apocryphal works as Holy Scripture; cites words of Jesus which are nowhere to be found; typifies him by a slaughtered calf; also by a goat driven into the wilderness with scarlet wool encircling its head; typifies the cross by a stick bound with purple wool and

hyssop, with which the people were sprinkled after the sacrifice of the calf; also by Moses standing with outstretched hands while the battle waged. The six days of creation typify 6,000 years followed by a thousand years' Sabbath. A most sacred mystery is evolved out of the 318 men of Abraham's household, namely: The name of Jesus, IH (Greek E long) represents 18, and the cross, T, 300. This precious secret was revealed to Abraham and the author, who says he "never received a more excellent piece of knowledge."

The reasons for the Mosaic prohibition of certain kinds of animal food are these: The swine, the eagle, hawk, and raven because they represent hoggish and thievish men; the lamprey, polypus, and cuttle fish because they live in the mud; the weasel because it conceives with its mouth; the hyena because it annually changes its sex; and the hare because "it multiplies year by year the places of its conception; for as many years as it lives so many ..... it has." (Let Anthony Comstock translate the Greek word *trupas*.)

We are told in this Epistle that Jesus chose as his Apostles those "who were sinners above all sin, that he might show that he came not to call the righteous but sinners." "To repentance," adds a later scribe, not only here, but also in Matthew and Mark.

Could Barnabas, the companion of Paul, have been such a fool as to write thus? Perhaps not; but how far short of such foolishness are many of the writings of the Fathers?

There is one passage in the Epistle which is claimed to be a certain quotation from and recognition of Matthew's Gospel as Scripture:

"Let us beware lest we be found *as it is written*, 'Many are called, but few chosen.'" (Ch. 4.)

This is the earliest instance in the writings of the Fathers of an apparent citation from any book of the New Testament preceded by the formula, "it is written," which implies that the passage quoted is Holy Scripture. And it is the only quotation in the Epistle agreeing with our Gospels.

Twice in Matthew the exact words quoted in the Epistle occur, (xx, 16; xxii, 14;) but were they wanting in Matthew there could be little doubt that reference was made to 4th Esdras, (viii, 3,) an apocryphal book frequently referred to by the writer. Let us compare the three passages:

Matt.—For many are called, but few chosen.
Barn.—Many [are] called, but few chosen.
Esd.—For many are *created*, but few will be *saved*.

Had we the original Greek of fourth Esdras, which is lost, instead of the Latin version, it is possible that the agreement might be more literal, for the sense is the same.

But it is remarkable that in both cases where the passage occurs in Matthew, it has no proper application to what precedes it; and that in the first instance it is wanting in the oldest manuscripts; and in the second, it is wanting in the corresponding portion of Luke.

What propriety, as applied to the payment of laborers in a vineyard, (Matt. xx,) or to the rejection of one guest out of many invited to a wedding, (xxii,) is there in saying, "For many are called but few chosen?" The author of the Epistle of Barnabas, although a simpleton in many things, makes a sensible use of the quotation; and so does the author of 4th Esdras; but the writer of the first Gospel, or the scribe who interpolated it, does not; in both cases he drags it in by the hair.

The Epistle makes the ascension of Jesus take place on the same day as the resurrection.

An apocryphal "Gospel according to Barnabas" was condemned by Pope Gelasius, (A. D. 492–6.) It is said to have a close affinity with Matthew. Was this the same Gospel of Barnabas of which Robert Taylor says (Diegesis, p. 373) there is extant an Italian translation, in which it is asserted that "Jesus Christ *was not crucified*, but that he was taken up into the third heavens by the ministry of four angels, Gabriel, Michael, Raphael, and Uriel; that he should not die till the very end of the world, and that it was Judas Iscariot who was crucified instead?" If such was the theology of Barnabas, no wonder he and Paul parted.

HERMAS.

The "Pastor of Hermas" was probably the most popular book in the church during the 2d, 3d, and 4th centuries. It is contained in the Sinaitic codex of the New Testament, and was quoted by the Fathers as Holy Scripture. In early times it was attributed to the Hermas mentioned in Romans xvi, 14, but an ancient fragment in Latin, supposed to have been written about A. D. 200, says:

"The Pastor was written in our times in the city of Rome by Hermas, while Bishop Pius, his brother, sat in the chair of the church." (A. D. 142–157.)

It is not certain, however, that the name of the author is any more real than the character of his work.

Eusebius says that a difference of opinion prevailed in his day as to the inspiration of the Book; but Ireneus quotes it as Scripture, Clement of Alexandria regards its revelations as divine, Origen claims it as divinely inspired, and Tertullian alone of all the Fathers rejects it outright. But Tertullian had embraced Montanism, with which the views of the "Pastor" did not harmonize.

It is a book of "Visions," about as edifying as the average rhapsody of a "speaking medium." It has no quotation from the Old or New Testament. The only direct Scripture quotation in it is this:

"The Lord is nigh unto them who return unto him, as it is written in Eldad and Modat, who prophesied to the people in the wilderness."

Eldad and Modad are named as prophets in Num. xi, 26, 27, and the book of their prophecies once existed among the Apocrypha.

Hermas, like Esdras and Daniel, has a vision of the Son of God in the person of a very tall and glorious man standing in the midst of other men; but neither Jesus nor Christ is once mentioned in the whole Book.

In one of his visions Hermas sees an old woman, who, after a few words of exhortation, reads to him a homily from a book, the last sentence of which he remembers and records. It is about the wisdom and power of God, and might be mistaken for a passage from the Psalms or the Prophets, but for an allusion to the "holy church." A year afterwards the same old woman reappears with another book, and wishes Hermas to take a report of its contents to the elect of God. Pleading a poor memory, he asks permission to transcribe it. She loans it to him for that purpose, and he copies every letter, but without understanding a word. Fifteen days later, after fasting and prayer, the writing is revealed to him. It is addressed to him personally, speaks of God and his Son, and ends with the aforesaid quotation from Eldad and Modad.

A curious revelation follows in the next chapter. A young man appears to Hermas in his sleep and says:

"'Who do you think that old woman is from whom you received the book?' And I said, 'The Sibyl.' 'You are in a mistake,' says

he; 'it is not the Sibyl.' 'Who is it then?' say I. And he said, 'It is the church.'" (Vis. 2, ch. 4.)

But was it indeed a mistake of Hermas? He was a Gnostic. His Christ, if he had any, was not a Galilean Jesus, but an ideal Son of God. Twice he sees what he supposes to be a Sibyl. She reads to him from a book about God and the church. She loans him another in which God and his Son are mentioned. This book he transcribes. It is for the direction of "those who preside over the church." And yet he believes the woman to be the Sibyl. If the most popular Christian writer of the 2d century had to be taught by an angel to distinguish between the Sibyl and the church, what stronger evidence do we need that the earliest churchmen were Sibyllists, and that the most ancient Sibyl not only commended the worship of one God, but recognized the existence of his Son?

A third time the old woman appeared to Hermas, and asked him if he had delivered the book to the presbyters? He said he had not. Then she said she had more to add; he would therefore have to write out two books, one to be sent to Clement, (of Rome?) and the other to Grapte, (a supposed deaconess,) for the edification of the church.

Mosheim calls the author an impostor. What a reflection upon the Fathers of the church, that they were beguiled by the biggest divinely inspired fraud of the 2d century!

For a lesson in morals commend us to the "Pastor," (Book ii, com. 3.) An angel was instructing Hermas concerning the value of truth, and its necessity to salvation. Hermas wept. "Why do you weep?" said the angel. "Because," said Hermas, "I know not if I can be saved." "Why?" inquired the angel. "Because, Sir, I never spoke a true word in my life, but have ever lived in dis-

similation, and have affirmed a lie for the truth to all; and no one ever contradicted me, but credit was given to my word. How then can I live, since I have acted thus?" The angel replied, "Your feelings are indeed right and sound, for you ought as a servant of God to have walked in truth, and not to have joined an evil conscience with the spirit of truth, nor to have caused sadness to the holy and true spirit of God." "Never, Sir," said Hermas, "did I listen to these words with so much attention." "Now you hear them and keep them," answered the angel, "that even the falsehoods which you formerly told in your transactions may come to be believed through the truthfulness of your present statements. For even they can become worthy of credit, if you speak the truth in future; and if you keep the truth it will be possible for you to obtain life."

Such Christian ethics, though generally upheld by the primitive church, has gown into disfavor in modern times. And yet it survives in the doctrine of Dr. Paley that it is right to lie to anybody who has no business to know the truth; and more recently in the doctrine of the Rev. Thomas K. Beecher that "perjury with advanced minds is no sin." Antichrist believes in human progress, but if the doctrines of Hermas, Paley, and Beecher are to prevail, then optimism must yield to pessimism, and evolution to devolution.

Ignatius.

Of the fifteen Epistles of Ignatius, eight are universally admitted to be spurious. None of the latter are quoted or referred to prior to the 6th century. Of the other seven there are two Greek versions, a longer and a shorter. Both cannot be authentic, and Dr. Lardner doubts the genuineness of either, while other rigidly

Orthodox critics reject them altogether. "There is nothing more abominable," says John Calvin, "than that trash which is in circulation under the name of Ignatius." Due allowance, however, must be made for the partisan bias of Calvin. The Ignatian Epistles, if genuine, proved Episcopacy to be the primitive form of church organization, and Calvin was the father of Presbyterianism.

By the discovery in 1842 of a still shorter ancient Syriac version of three of the Epistles, the worthlessness of the Greek versions became manifest. Ignatius was a Syrian; why should he write in Greek? It is doubtful if even Paul knew much Greek. (Acts xxi, 38–40.)

But the authenticity of the Syriac version is now also upset by the discovery that Ignatius was not taken to Rome, as all the Epistles assert or imply, but was cast to wild beasts in his own city, Antioch, Dec. 20, A. D. 115. This is admitted by Dr. Davidson, who also says the Epistles were written after A. D. 150. (Int. to N. T., vol. i, p. 19.)

In Dec., A. D. 115, the Emperor Trajan was stopping at Antioch. A fearful earthquake, which lasted seven days and came near killing the Emperor himself, created such excitement among the superstitious people that Ignatius was sacrificed to appease the wrath of the gods. In the absence of any further evidence on the subject, Ignatius has not as much claim to the title of a Christian martyr as one of the Salem witches.

And yet in a document entitled "The Martyrdom of Ignatius," purporting to have been written by persons who accompanied him from Antioch to Rome, we have a detailed account of his condemnation, journey, and death; and in spite of the fact that no reference to the document can be traced prior to the 7th century, some

critics try to persuade themselves that it is in part genuine.

The following is a synopsis of this idle legend: Ignatius, the disciple of John the Apostle, governed the church at Antioch. The storm of persecution under Domitian (A. D. 81–96) having passed by, he was grieved that he had not attained to the perfect rank of a disciple of Christ by martyrdom. But at length to his great delight Trajan began to threaten with persecution and death those who refused to worship demons or sacrifice to idols. In the 9th year of his reign (A. D. 106) the Emperor being on his way to battle against the Armenians and Parthians, stopped at Antioch. Here was an opportunity. At his own desire Ignatius was brought before Trajan, when the following dialogue took place:

Trajan.—Who art thou, evil demon, who art zealous thyself to trangress our commands, and persuadest others to do the same, so that they should miserably perish?

Ignatius.—No one ought to call Theophorus [one who carries God] wicked, for all the demons have departed from the servants of God. But if because I am an enemy to these [demons] you call me wicked in respect to them, I quite agree with you; for inasmuch as I have Christ the king of heaven [within me] I destroy all the devices of these [evil demons.]

Tra.—And who is Theophorus?

Ign.—He who has Christ within his breast.

Tra.—Do *we* not then seem to you to have the gods in our mind, whose assistance we enjoy in fighting against our enemies?

Ign.—Thou art in error when thou callest the demons of the nations gods. For there is but one God, who made heaven, and earth, and the sea, and all that are in them; and one Jesus Christ, the only begotten Son of God, whose kingdom may I enjoy.

Tra.—Do you mean him who was crucified under Pontius Pilate?

Ign.—I mean him who crucified my sin, with him who was the inventor of it, and who has condemned all the deceit and malice of the devil under the feet of those who carry him in their heart.

Tra.—Dost thou then carry within thee him that was crucified?

Ign.—Truly so; for it is written, "I will dwell in them and walk in them." [2 Cor., vi, 16.]

Tra.—We command that Ignatius, who affirms that he carries about within him him that was crucified, be bound by soldiers and carried to the great [city] Rome, there to be devoured by the beasts for the gratification of the people.

Ign.—I thank thee, O Lord, that thou hast vouchsafed to honor me with a perfect love toward thee, and hast made me to be bound with iron chains, like thy Apostle Paul.

Then Ignatius with delight clasped the chains about him, and commending with prayers and tears his church to the Lord, was hurried away by the soldiers. Setting sail from the port of Seleucia, they first disembarked at Smyrna, where he met his old fellow-disciple Polycarp, who was then Bishop of that city, (and fifty years later died a martyr.) After a grand reception by Polycarp and his church he wrote an Epistle to the church at Rome. Three more of the seven Epistles purport to have been written from Smyrna. The next landing was at Troas. This was a round-about way to Rome, especially when both soldiers and prisoner were in haste to get there in time for the public spectacles. At Troas three more Epistles purport to be written. The next landing was at Neapolis, in Macedonia. Thence they journeyed on foot through Macedonia to the Adriatic Sea, a distance of about 300 miles. At Philippi, on this circuitous overland route, three of the eight so-called spurious Epistles purport to be written. The rest of the journey was made by sea. Reaching Rome on the last day of the public spectacles, when the attendance was greatest, no time was lost in completing the final act in the drama. Then was the desire of the venerable Bishop fulfilled. His flesh was devoured by the wild beasts, and "only the harder portions of his holy remains were left, which were conveyed to Antioch and wrapped in linen, as an ines-

timable treasure left to the holy church by the grace which was in the martyr."

The writers of the legend add that the martyrdom took place on the 20th of Dec., in the second consulate of Sura and Senecio. That was A. D. 107, and agrees with the date given at the outset. But it being impossible to make it conform to history, many have set the date forward nine years, in the last year of Trajan, A. D. 116. But this also is now shown to be one year too late.

On the night following the martyrdom the writers say that some of them saw in their sleep the blessed Ignatius standing up and embracing them, while others beheld him praying for them, and others saw him standing by the Lord in a dripping sweat, as if he had just come from his great labor. Wherefore they recommend the celebration of the day of the martyrdom which they have been so careful to make known. But they made an error of eight years in the chronology and 1,500 miles in the location.

Polycarp.

Polycarp is believed to have suffered martyrdom about A. D. 167, at the age of 86. This would have put his birth about A. D. 81. Ireneus, who must have been born before A. D. 140, claims in his early youth to have seen Polycarp, who, he says, was appointed Bishop of Smyrna by the Apostles. What Apostles? Nobody claims that any but John was living when Polycarp was born. Well, then, just think of John in the last year of his life, A. D. 99, ordaining Polycarp, aged 18.

Again, Ireneus says that Polycarp conversed with many who had seen Christ. Quite likely, even though Christ had been dead more than fifty years—or five thousand, if you please—before Polycarp was born. Paul and five hundred other brethren had seen Christ

in a vision. In like manner Christians and Spiritualists see him now, and in no other way did those who ordained Polycarp see Christ.

Some critics have sought to date the Epistle of Polycarp as early as A. D. 120, but the preponderance of opinion assigns it to the latter half of the 2d century. Its authenticity is doubtful, and it is largely interpolated, if not altogether spurious.

The "Martyrdom of Polycarp" purports to be an Epistle from the church of Smyrna to the church at Philomelium, a city of Phrygia. It was formerly regarded as containing a truthful and early account of the circumstances attending the martyrdom, but it is now admitted to be at least in great part false, and commonly assigned to a much later date than A. D. 167. No rational critic can believe that part of the story which says that Polycarp's body, though enveloped in flames, was not consumed, so that the executioner had to stab him with a sword, whereupon the blood gushed forth and put out the fire. One version says that not only blood but a dove came forth from the wound.

Conceding the fact of the martyrdom of Polycarp and of some other so-called Christians before and after him, it does not follow that the Roman Emperors commanded or even sanctioned those acts. On the contrary, the testimony of Melito and Tertullian forbids any such inference, and Gibbon maintains that religious toleration was the settled policy of the Roman government. The Asiatic provinces seem to have been the theatre of most of the religious turmoils in the 2d century, and ere the slow arm of the Empire could arrest the hand of persecution doubtless human lives were sacrificed. This is apparent from the edicts of the four successive Emperors, Trajan,

Adrian, Antoninus, and Aurelius, forbidding persecution for religious opinion.

Assuming the truth of Trajan's letter to Pliny, it forbade him to seek after the Christians, and only permitted the punishment of those who presented themselves—that is, willing martyrs. But the edict contained in the Syriac document forbade persecution under penalty of death. Without questioning the fact of such an edict, one reason for discrediting the Syriac copy is, that it purports to repeal a prior command by the same Emperor to persecute the Christians. And to show that this point is well taken, the decree of Antoninus, issued in the 15th year of his reign, (A. D. 153,) professes to follow the example of his "most divine father," (Trajan,) who wrote to some of the governors of provinces (Pliny, perhaps, for one) "that they should not at all disturb such persons unless they were found to be attempting anything against the government." (Justin's 1st Apol.)

The edict of the preceding Emperor Adrian (A. D. 117–138) is even more decidedly against religious persecution. It orders that if a man accuses a Christian from mere calumny, without proving a violation of law, "you shall award him more severe punishments in proportion to his wickedness." (Ibid.)

And the edict of Aurelius (A. D. 161–180) is equally strong. It counsels that no person be accused "on the ground of his being a Christian," and that where no other charge is brought, the accuser be "burned alive." (Ibid.)*

It was in the reign of this last Emperor that Polycarp is believed to have been burnt at the stake, for no other cause than his refusal to swear by Cesar and sacrifice to the gods. Thrice it is said the herald proclaimed, "Poly-

* Neander and others believe this edict to be a forgery. (Mos. Eccl. Hist., vol. i, p. 135, Murdock's note.)

carp has confessed that he is a Christian," and then the whole multitude of Heathen and Jews of Smyrna cried out with one consent that he should be burnt alive. Perhaps he did thus die; perhaps his only crime was being a Christian, and perhaps, as the legend says, he was the twelfth martyr of Smyrna and Philadelphia; but it is folly to pretend that the Roman government sanctioned his martyrdom. Indeed, he may have been no more a Christian martyr than his so-called fellow disciple Ignatius, who died fifty-one or two years before. As it was in the beginning, is now, and ever will be, that the martyred sinners outnumber the martyred saints, even as the hairs of the head outnumber the fingers of the hand.

PAPIAS.

Papias, Bishop of Hieropolis, in Phrygia, is said to have suffered martyrdom about A. D. 164–7. He wrote five books entitled "Exposition of the Lord's Oracles," from which Eusebius could extract but little worthy of transmission. The statement of Irenæus that Papias was a hearer of the Apostolic John, Eusebius corrects (iii, 39) by quoting from Papias as follows:

"If it happened that any one came who had followed the Presbyters, I inquired minutely after the words of the Presbyters, what Andrew or what Peter said, or what Philip, or what Thomas or James, or what John or Matthew, or what any other of the disciples of the Lord, and what Aristion and the Presbyter John, the disciples of the Lord say; for I held that what was to be derived from books was not so profitable as that from the living and abiding voice [of tradition.]"

Two Johns are here named, and Eusebius adds that Papias often mentions and quotes Aristion and the Presbyter John, of both of whom he says he was a hearer. Most critics admit that Papias could not have known the

Apostle John. Indeed, how could he, when John's death is fixed at least 65 years before that of Papias?

In a former essay we noticed the wonderful grape-vines that Ireneus said that Papias said that John said that Jesus said were going to grow in the good time coming; each vine yielding 100,000,000,000,000,000,000 grapes, and each grape producing 216 gallons of wine. Such absurd Millenarian views were not acceptable to Eusebius, who seemed inclined to reject the book of Revelation itself. He thought Papias "very limited in his comprehension," and Ireneus not much broader in his; but if either of them could fathom the depth of 216 gallons of wine multiplied by 20 decimals, he must have had an uncommonly "level head."

The following quotation from Papias (Eus. iii, 39) is claimed by some to refer to the Gospel of Mark:

"And the Presbyter John also said: Mark having become the interpreter of Peter, wrote accurately what he remembered, though he did not arrange in order the things which were either said or done by Christ. For he was neither a hearer of the Lord, nor followed him; but afterwards, as I said, accompanied Peter, who adapted his teaching to the occasion, and not as making a consecutive record of the discourses of the Lord. Mark therefore did not do wrong in thus writing down some things as he remembered them. For in one point he was careful, to omit none of the things which he heard, and not to narrate any of them falsely."

That Mark, as the interpreter or hearer of Peter, wrote the second Gospel was a very prevalent tradition of the 2d, 3d, and 4th centuries. But it is now scarcely an open question whether the description of Papias applies to the 2d Gospel. Clement of Alexandria and others say it was written by Mark at Rome, where Peter had been preaching. So also "The Preaching of Peter," one of the most ancient works of the Christian church, was held to have been written at Rome in connection with the preaching

there of Peter and Paul. Papias does not call the work ascribed to Mark a Gospel. All the Gospels prior to our four are lost, and so is "The Preaching of Peter."

In a work written by a hearer of Peter we would naturally expect to find Peter quite prominent. But he is far less so in the 2d than in the 1st or 3d Gospel. Some of Mark's omissions are these:

The distinguished addition "called Peter," in the calling of Simon. Peter's name as one of the two disciples sent to prepare the Passover. The narrative of Peter's miraculous draught of fishes. His walking on the sea. The blessing of Peter for discovering that Jesus was the Christ. The building of the church upon Peter. The directing of Peter to catch a fish with a coin in its mouth. The reproachful look of Jesus when Peter denied him. The expression "bitterly" when Peter wept.

These omissions have been attributed to Peter's modesty. A peculiar kind of modesty indeed, to omit important passages and events lest the chief Apostle should seem too prominent, and to suppress the bitterness of his penitence!

But what had Peter to do in any way with the work of Mark? Clement of Alexandria says Mark wrote the Gospel at the request of friends, "which when Peter knew he neither hindered nor encouraged it." And Ireneus, an earlier writer, says the Gospel was written after the death of Peter. So, according to the evidence, Peter was either indifferent about the matter or dead. Mark therefore had no motive for lowering the prominence of Peter.

But how can Papias's description apply to our 2d Gospel? He says "Mark did not arrange in order the things which were either said or done by Christ," did not make "a consecutive record of the discourses of the Lord," and "was careful to omit none of the things which he heard."

The Gospel of Mark is an orderly and consecutive work, and omits many most important things with which Peter was especially concerned.

In view of these discrepancies and other difficulties, the great majority of critics are agreed that what Eusebius says that Papias says that the Presbyter John said about Mark's writing what Peter said that the Lord said, does not apply to our 2d Gospel at all, but to some prior lost book.

Papias anyhow was not of much account. He thought books were not so profitable as tradition. How much value, therefore, could he attach to a book written by Mark or anybody else? He himself undertook to write an interpretation of the Lord's discourses as he heard them from those who "followed the Presbyters." No wonder his work was not appreciated nor preserved.

After quoting the passage from Papias concerning Mark, Eusebius adds the following account of the work ascribed to Matthew by Papias:

"Matthew composed the Oracles in the Hebrew dialect, and every one interpreted them as he was able."

All that Papias knew about Mark and Matthew was hearsay. If Matthew wrote a book in Hebrew very few would have been able to read it. If he wrote in Aramaic, the people outside of Syria and Mesopotamia would have required an interpreter. Papias calls Matthew's work Oracles or Discourses, (*logia.*) Papias himself wrote an "Exposition of the Lord's *logia*." But Mark, he says, wrote "the things which were either *said* or *done* by Christ," making a clear distinction between the *logia* of himself and Matthew, and the *lecthenta* and *practhenta* of Mark, and there is no clew to any other meaning of the word *logia* than Oracles or Discourses.

The following fragment from Papias, transmitted by

Æcumenius, (about A. D. 1000,) expressly contradicts the account of the death of Judas Iscariot in Matthew:

"Judas walked about in this world a great example of impiety; for his body having swollen so that he could not pass where a chariot could easily pass, he was crushed by the chariot so that his bowels were emptied out."

For these and other reasons, the great majority of critics deny that the work described by Papias is the same as our Gospel of Matthew. He had reference, no doubt, to some of the many prior works now lost, out of which our Gospels grew. The language was probably Aramaic, which foreigners were likely to confound with Hebrew, then a dead language, and not until the Greeks translated the Aramaic Gospels was the word Peter known as applied to an Apostle of Jesus Christ.

The last in the list of supposed writings of the Apostolic Fathers is the Epistle to Diognetus. There is no clue to its authorship or date; but even if written early in the 2d century its contents are of no critical value.

Our spectrum analysis of the so-called Apostolic Fathers is now complete. Their dim light shining through the prism of chronology and magnified by the telescope of history, exhibits no Apostolic color-band, with one possible exception: Clement alone shows a faint but very uncertain trace of connection with Paul—that is, Clement of Philippi, not of Rome. In the Epistle ascribed to him, written perhaps soon after the death of Paul, he mentions the latter as a martyr, and couples him with another Apostolic martyr—probably James of Jerusalem—and he also names Apollos and Kepha; but he knew no more of any Galilean Apostles than we do—that is, nothing at all, because they never existed.

CHAPTER XL.

THE APOCRYPHAL GOSPELS.

THERE are thirteen Apocryphal Gospels—six relating to the Virgin Mary and the Infant Jesus, and seven relating to the crucifixion and subsequent events. There is abundant evidence of the existence in the 2d century of many of the traditions contained in some, if not all of these Gospels, though it is impossible to prove that any of them then existed in their present form. We propose to give an abridgment of each one, avoiding repetition of the many parts in common.

THE PROTEVANGELION.

This work purports to be written by James in Jerusalem. Origen mentions a book by James, but it is by no means clear that he refers to this. Justin twice refers to the cave in which Christ was born, which implies the existence of a Gospel story similar to this as early as A. D. 150. From the end of the 4th century down, frequent allusions are made to statements made in the Protevangelion. The substance of the legend is as follows:

Joachim, a rich man, brought offerings to the Lord. Rubim the priest told him he must do so no more because he was childless. Joachim in great grief retired to the mountains, resolved to fast and pray until he could become a father. His wife Anna knowing not what had become of him, and supposing him dead, began to bewail her childless widowhood. But soon she put off her mourning garments, and resuming her wedding dress took a walk in the garden. Sitting under a laurel tree she prayed, not for a husband but for a child. Looking up she saw a sparrow's nest. "Alas! O Lord," she said,

"why am I not like the birds or beasts which are productive before thee? I have become a reproach to the sons of Israel, and they have driven me in derision out of the temple of the Lord."

Just then a good angel appeared and promised to answer Anna's prayer. Presently two more angels came and told her her husband was alive and coming home; for another angel had heard Joachim's prayer and promised an answer.

The reunion of husband and wife was joyful. Joachim made a grand offering of goats, lambs, and calves to the priests, and in due time, reckoning no doubt from the good angel's visit in the garden, a female child was born, and they called her Mary.

Mary was a precocious infant. At six months she walked seven steps, and her mother vowed to consecrate her to the temple. On her first birthday the parents made a grand feast. Anna composed a song for the occasion, and the priests prayed God to bless the baby with an everlasting name. When the child was two years old Joachim wanted to put her in the temple, but Anna persuaded him to wait another year. So at three years of age Mary was consecrated, and from that time onward she dwelt in the temple and was fed by an angel.

When she reached the age of twelve the priests held a council to determine what to do with her, "lest perchance," said they, "she defile the sanctuary of the Lord." For shame, O priests! Base, groundless suspicion! Was not the maiden under your pious care, and had she not a guardian angel besides? Unable to settle the question themselves, the council submitted it to the high priest Zacharias. He went into the holy of holies and asked the Lord what to do. The angel of the Lord told him to summon all the widowers, each one to bring

his rod. The heralds went forth and blew the trumpet through all Judea. The widowers came, Joseph the carpenter among the rest. The high priest took each man's rod into the temple and prayed for a sign. Joseph's turn came last. Out of his rod came a dove which flew upon his head. "Thou hast been chosen by lot," said the priest, "to take unto thy keeping the Virgin of the Lord."

Joseph was not pleased. Perhaps he thought it was a put-up job. "I am an old man and have children," said he, "and if I keep this young girl I shall become a laughing-stock." But the priest said, "Fear the Lord, and remember what he did to Dathan, Abiram, and Korah." So Joseph being afraid to refuse, took Mary home, leaving her to the Lord's care while he went away to work at his trade.

Soon afterwards the priests wanted a veil made for the temple, and they chose the maker by lot out of seven select virgins of the family of David, among whom was Mary. (Here we find the missing link in the regal chain from David to Christ. Mary was of the royal family even though Joseph was not the father of Jesus.) The lot fell upon Mary to spin the yarn and make the veil, which she did to the satisfaction of the high priest.

While engaged in this pious duty Mary had a revelation from an angel. As she went for a pitcher of water she heard a voice addressing her, but saw nobody. Trembling with fright she ran back to the house. The angel followed her. Now she saw him and heard him repeat more definitely the announcement made outside, that the grace of the Lord was with her, and she should become a mother. In answer to her inquiry how such a thing could happen, the angel explained in almost the identical words of Luke and Matthew.

The visit of Mary to her cousin Elizabeth is described in nearly the same language as in Luke. After remaining away three months she returned and hid herself on account of the delicacy of the situation. Her age at this time is variously stated. One manuscript has it 14, two 15, six 16, and one 17.

Joseph now came home, and discovering what was the matter was much agitated. He reproached Mary, but she protested her innocence, calling God to witness that she did not know how it was. What a fib! Had not the angel told her "the power of the Lord shall overshadow thee?" And did not an angel afterwards explain it satisfactorily to Joseph himself in almost the same language spoken to Mary?

The absence of Joseph from the synagogue on the first day after his return was noticed, and the scribe went to see him about it. While Joseph was pleading fatigue from his journey as an excuse, the scribe turned and saw Mary. Straightway he ran and informed the high priest against Joseph and Mary. They were summoned to answer the charge of a secret marriage. Both asserted their innocence, but the high priest resorted to the test prescribed by Moses. (Num. v, 11–31.) The poisoned water was drank, but without harm to either. So they were acquitted and discharged.

The next trouble Joseph had was about the enrollment at Bethlehem. He could enroll his sons, but what was the *status* of Mary? Everybody knew she was not his daughter, and he could not conscientiously enroll her as his wife when such was not the fact. He wisely determined at length to let the Lord settle that question. Putting Mary upon an ass, his son Samuel led the animal while he and his two other sons, James and Simon, followed. Another reading omits the two latter sons.

Before reaching Bethlehem Mary had to be taken down from the donkey. Fortunately there was a cave at hand, and Joseph led her into it. Leaving his two sons with her, he went in search of a midwife. Meeting a woman who claimed to be such, he explained the case to her. She doubted the story, but consented to attend. Entering the cave she saw a luminous cloud, which presently disappeared and was succeeded by an unbearable light, which gradually decreased until the infant appeared.

Out went the astonished midwife, and meeting her friend Salome, told her what a strange sight she had seen. Salome was as skeptical about a virgin becoming a mother as Thomas was about a risen Jesus, and swore she would not believe it without a physical test. So the midwife led her in and asked Mary to allow the test. Mary consented, and Salome having applied it, cried out, "I have tempted the living God, and behold my hand is dropping off as if burned with fire." The test was more than satisfactory, and Salome prayed God to restore her hand. Her prayer was answered by an angel, who directed her to take the infant. She did so, and her hand was restored. Going out of the cave a voice warned her not to tell these things until the child came to Jerusalem.

The Magi's visit and Herod's massacre are told with slight variations from Matthew. Hearing of the slaughter of the innocents, Mary hid Jesus in an ox-stall, and Elizabeth took her little Johnny up into a mountain, which was kind enough to open and receive them. Herod being particularly anxious to kill the infant John, under the strange impression that he was to be the promised king of Israel, sent officers to make the father, Zacharias, tell where he had hidden his son. The high priest declared he did not know where the boy was. Herod sent again,

threatening him with death. But Zacharias either could not or would not tell. So he was murdered at the altar. This was the same high priest that "bull-dozed" Joseph into taking Mary.

The murder of Zacharias took place about daybreak. In the morning, one of the other priests venturing into the holy of holies discovered clotted blood but no corpse, and when the rest of the priests went in the blood had turned to stone. There ought to have been a coroner's inquest to find out how the blood got turned to stone.

After three days' mourning the priests raffled for a successor, and the lot fell on Simeon, the same old man who had been warned by the Holy Spirit that he should not die until he had seen Christ in the flesh.

The book ends with the following attestation:

"And I James that wrote this history in Jerusalem, a commotion having arisen when Herod died, withdrew myself to the wilderness until the commotion in Jerusalem ceased, glorifying the Lord God, who had given me the gift and the wisdom to write this history. And grace shall be with them that fear our Lord Jesus Christ, to whom be glory to ages of ages. Amen."

Herod the great baby-killer and murderer of Zacharias is here meant. We must therefore either discredit the attestation, or believe that the story was written just after the death of Herod the Great, B. C. 4. There was another Herod, (Agrippa I, grandson of Herod the great,) who is said to have killed the writer's namesake about A. D. 44, and to have died the same year, (Acts xii, 2, 23;) but the canons of criticism forbid the reference to him. Our legend dwells on the cruelties of Herod the great, and it would be preposterous to suppose that the writer waited half a century for "the gift and the wisdom," *i. e.*, inspiration, to record the most momentous event that ever occurred upon earth, namely, the birth of the only begotten Son of God.

Pseudo-Matthew.

Jerome, about A. D. 400, found a Hebrew Gospel of Matthew, otherwise called the "Gospel according to the Hebrews," which he translated into Greek and Latin. It was not the same as our first Gospel, but a supposed prefatory work, not now extant. And yet we have an Apocryphal Gospel purporting to be the other work of Matthew, translated by Jerome. It is prefaced thus:

"Here beginneth the book of the Birth of the blessed Mary and the Infancy of the Savior: Written in Hebrew by the blessed Evangelist Matthew, and translated into Latin by the blessed Presbyter Jerome."

Then follows a letter purporting to have been addressed by two Bishops "to their well-beloved brother Jerome the Presbyter," requesting him to make a translation for the more especial purpose of putting down a class of heretics who had "mingled their own lies with the excellent nativity of Christ." In reply, Jerome writes that Matthew had composed this work somewhat secretly in Hebrew, and did not add it to his Gospel. It had been handed down untranslated by religious men, but now the times justified its publication.

In another letter to the same Bishops, attributed to Jerome, he first says the book was composed by Seleucus, and that it contains much that is false; and then contradicts himself by saying it is asserted that Matthew wrote it, and though he doubts the assertion he will not pronounce it false. The authenticity of both these letters is denied, as not being in the style of Jerome.

The Book begins with the story of Joachim and Anna, which is told at greater length than in the Protevangelion. Anna's husband was missing five months before the angel in the garden promised an answer to her prayer for offspring. Joachim meanwhile had received a like promise

from the same angel in the mountains where he had hidden himself. He had gone so far away that it took him thirty days to return. His wife met him with great joy, saying that she was no longer barren nor a widow.

In due time Mary was born, and in her third year was taken to the temple and dedicated to the Lord. So agile, industrious, and prayerful was she that "she was not reckoned a young infant, but as it were a grown-up person of thirty years old."

Abiathar, a priest, wanted her for a wife, but she had resolved to be a perpetual virgin. Custom, nevertheless, compelled her to leave the temple at twelve (or fourteen) years of age; so it was resolved that she be entrusted to the care of some pious widower. How she fell to Joseph's lot has been told in the Protevangelion. There, however, it was the high priest Zacharias who intimidated Joseph into accepting the charge; here it was Abiathar, Mary's rejected suitor. Joseph pleaded that the girl was younger than his grandsons, but as it was God's will he would take her, hoping that one of his sons might marry her.

Five other virgins were quartered on the old man to keep Mary company. When it fell to her lot to make a veil for the temple, the other girls called her in derision "queen of virgins," but an angel appeared and put a stop to that annoyance.

The annunciation to Mary at the fountain was followed the next day by a further explanation from "a young man of ineffable beauty"—another angel of course.

Joseph, after nine months' absence, returned from his house building, and was so distressed at what he saw that he wanted to die. The maidens declared that "nobody but the angel of the Lord" had been there. Joseph thought they were deceived. "Some one," he said, "has pretended to be an angel of the Lord, and has beguiled

her." But that very night a *bona fide* angel appeared to him in his sleep, and satisfied him that the other angel was also genuine.

Then came the trial of Joseph and Mary before Abiathar, her rejected suitor, who in some way not explained had been promoted to the high priesthood. Joseph and Mary each in turn drank the poisoned water, and it had no effect. But yet the people present suspected Mary, and were only convinced when she swore by the Lord Adonai that she was innocent, and vowed to live a perpetual virgin.

The next scene is the journey to Bethlehem under "the enrollment made by Cyrinus, [Quirinus,] the Governor of Syria," an event which could not have occurred prior to A. D. 6, when Jesus, according to the latest Orthodox authority, (McClintock and Strong's Cyc.,) was twelve years old. The birth of Jesus took place in a cave near Bethlehem while Joseph was seeking for a midwife. He found two, Zeloni and Salome, both of whom were convinced that Mary, though a mother, was still a virgin. Skeptical Salome received a test which paralyzed her hand, but it was restored by touching the fringe of the cloths in which the babe was wrapped.

The vision of the shepherds so fully described in Luke ii, 8–20, is here disposed of in four lines. A star larger than ever before seen shone over the cave all night, and the prophets in Jerusalem said it betokened the birth of Christ.

On the third day Mary left the cave and entered a stable, where she "placed the child in a stall, and the ox and the ass adored him. Then was fulfilled that which was said by Isaiah the prophet, [i, 3,] saying: 'The ox knoweth his owner and the ass his master's crib.'"

On the sixth day the family entered Bethlehem, and on

the eighth the child was christened in the temple after the barbarous Jewish fashion. Among the spectators was Simeon, who had waited till the age of 120 for the fulfilment of the promise that he should see Christ in the flesh, and now he was ready to die. The venerable prophetess Anna was also there, not much younger than Simeon, for this Gospel says, "she had lived with her husband seven years from her virginity; and she had now been a widow 84 years."

The adoration of the Magi is stated to have occurred "when the second year was past;" but as another manuscript has "when two days were past," and another "on the 13th day," we take the first reading to be a clerical error. The story of the Magi agrees very nearly with that of the 1st Gospel and the Protevangelion. But the flight into Egypt and the sojourn there are here given at great length, the leading incidents of which are as follows:

Three boys and a girl accompanied the holy family into Egypt. The first stopping-place was at a cave. As they entered it the children were frightened at the sight of many dragons. But Jesus, leaving his mother's lap, stood before the monsters, and they straightway adored him. Then was fulfilled the saying of David: "Praise the Lord from the earth, ye dragons." (Ps. cxlviii, 7.) The parents of Jesus feared the dragons might hurt him, but he assured them that all such beasts would be tame before him. And so it proved, for wherever they went lions and panthers bowed their heads and wagged their tails in reverence and adoration. Nay, more: the lions joined the party and directed the way for the oxen that drew the wagon-load of provisions. Even the sheep which had been brought along were safe. They travelled among wolves and feared nothing. Then was the prophecy ful-

filled: "Wolves shall feed with lambs; the lion and the ox shall eat straw together." (Is. lxv, 25.) Matthew beats all on the fulfilment of prophecies.

On the third day, while resting under the shade of a tall palm, the fruit of which Mary longed for but Joseph could not reach, Jesus commanded the tree to bow down and it obeyed. When all were supplied with fruit Jesus ordered the tree to straighten up, and it did. Then, as they wanted water, he caused a fountain to flow from its roots. In honor of this miracle, angels, at the command of Jesus, carried away and planted in Paradise a branch of the palm as an emblem of victory.

On account of the burning heat, Joseph proposed going around by the sea-shore. But Jesus at once shortened the rest of the route from thirty days to one, so that the mountains of Egypt forthwith appeared in sight.

The first stopping-place in Egypt is a geographical puzzle: "They came into the regions of Hermopolis, and entered into a certain city of Egypt which is called Sotinen," or "Sotrina." Who ever heard of such a city? There was an ancient Hermopolis Magna 300 miles up the Nile, and a Hermopolis Parva 37 miles east of Alexandria. To reach the latter region, the delta and all the mouths of the Nile had to be crossed. But nothing was impossible with Jesus. Knowing no one in Sotinen of whom they could ask hospitality for the party of seven with their oxen, asses, and sheep, (the lions had no doubt now left them,) they went into a temple "called the Capitol of Egypt," where there were 355 idols, all of which prostrated themselves on the ground before the Virgin and child and were broken to pieces. Then was fulfilled the prophecy: "Behold the Lord will come upon a swift cloud and will enter Egypt; and all the handiwork of the Egyptians shall be moved at his presence." (Is. xix, 1.)

The Governor of the city hearing what was done, marched his army to the temple. The priests thought he was going to take vengeance on the image-breakers. On the contrary, he went up to Mary and adored the infant Lord, saying: "Unless this were the God of our gods, our gods would not have fallen on their faces before him." He then warned his people not to run the risk of God's anger, and they all believed on the Lord Jesus Christ.

Not long after this an angel told Joseph he might return to Judea, for they who had sought the child's life were dead. One manuscript says the family spent a year in the house of a certain widow, and recites a number of miracles performed during the year.

The scene now shifts to Galilee, at some place on the Jordan—not Nazareth, which was located about 15 miles west of the stream. Jesus had now entered his fourth year. Playing one Sabbath day with other children about the Jordan, one of them destroyed the pools of clay that Jesus had made. The angry Son of God cursed the mischievous fellow, calling him a "son of Satan," and straightway he fell down dead. The parents of the dead boy raised an uproar. Joseph dared not interfere, but asked Mary to reprimand her son. She did it gently. Then Jesus, not wishing to grieve his mother, gave the dead boy a kick, saying, "Rise, thou son of iniquity," and he rose and went away.

On another Sabbath Jesus made a dozen sparrows out of wet clay. A Jew complained to Joseph that it was wicked for the child to do such things on the Sabbath. Joseph ventured to reprove his step-son, when lo! the boy clapped his hands and away flew the clay sparrows.

On another occasion the son of a priest broke down the clay dams which Jesus had made, and let the water out. So Jesus damned the boy in this style: "O most

wicked seed of iniquity! O son of death! O workshop of Satan!" Straightway the naughty boy died. Joseph was frightened at this, and hurried Jesus home to his mother. On the way another boy ran against Jesus, either in fun or mischief. Jesus cursed him also, and he died. The parents of the last boy implored Joseph to take Jesus out of town, or teach him not to do these things. Others joined in the tumult, and Joseph was in mortal fear of violence. But the infant Son of God set things right by lifting the dead boy up by the ear and restoring him to life. Nothing is said, however, about restoring the other boy, the son of the priest.

Zacheus, a schoolmaster, wanted to instruct Jesus "in human learning and reverence." Joseph consented. But Jesus was insolent, and undertook to teach his teacher. Having no father after the flesh, he said he was above and before the law, and that he alone knew how long the schoolmaster's life on earth would be. The people who heard him say these things were astonished; but he said to them: "I will tell you greater things. I have seen Abraham whom you call your father, and have spoken with him." After this none of them dared to say any more.

Again Jesus, at the instance of Zacheus, was handed over to Master Levi to be taught. Levi asked him to repeat the first letter, Aleph, but the boy was silent. Then Levi struck him on the head with his birch. Jesus broke silence, and after rebuking his master, began to show him his own superior knowledge in this style: "Let the master of the law tell us what the first letter is, or why it has many triangles, gradate, subacute, mediate, obduced, produced, erect, prostrate, curvistrate." Levi was dumbfounded at such precocity, and, like Balaam, became at once a seer, crying out that Jesus must have

been born before the Deluge, and he "ought to be hung on the great cross."

The holy family now moved to Nazareth. The first miracle here performed was restoring to life a boy who had been knocked off a roof while at play with Jesus and other boys. Jesus being accused of pushing him off, in order to prove his innocence, restored the boy to life and asked him, "Was it I that threw thee down?" And the boy said, "No, my Lord."

At six years of age Jesus was sent by his mother for a pitcher of water. Another child ran against him and broke the pitcher. But Jesus carried home a pitcherful of water in his cloak.

Again, he sowed "a little wheat," (the Gospel of Thomas says "one grain,") and it yielded three kors—eight bushels and a pint.

At eight years of age he went from Jericho to the Jordan. (Jericho is about sixty miles south of Nazareth.) Near the bank was a den of lions. Jesus in the sight of his parents and others went into the den. The young lions sported around him, while the old ones bowed their heads and wagged their tails in adoration. Jesus came out and said to the people who stood afar off, "How much better are the beasts than you, seeing that they recognize their Lord and glorify him." Then he and the lions crossed the Jordan, the waters dividing to make way for them, after which he commanded the beasts to return to their cave and hurt nobody: "And they, bidding him farewell, not only with their gestures, but with their voices, went to their own place."

Joseph had an order to make a couch six cubits (over ten feet) long. His apprentice boy in sawing the wood for it cut one piece too short. Joseph did not know what to do about it, but Jesus, taking hold of one end

while Joseph held the other, stretched out the short piece to the right length.

A third time Jesus was sent to school. The master as before struck him because he was insolent, and instantly fell down dead. Joseph was afraid the boy would get killed for some of these acts, but Mary assured him that God would preserve her child.

A fourth time he was sent to school. Compulsory education seemed to be the law of the elders. Jesus took the book out of the master's hand and read it. The master fell prostrate in humble adoration. Here ended the schooling of the Son of God.

The family now moved to Capernaum. There a rich man lay dead; but he was restored to life in this way: Joseph, at the command of Jesus, took a handkerchief from his own head and putting it upon the dead man's face, said, "Jesus heal thee." Forthwith the dead man rose up and asked who Jesus was.

The next migration was to Bethlehem. Here one day Joseph sent his eldest son James into the garden to gather vegetables for soup. Jesus followed his elder brother into the garden. A viper bit James on the hand, but Jesus healed the deadly wound with his breath and the serpent died.

It will be remembered that Joseph objected to keeping Mary because she was younger than his grandsons. But the oldest son James seems to have been kept at home to do chores for his father. He must have been a pretty old boy.

The Book closes with an account of a family feast with full attendance of the sons and daughters, together with Jesus's aunt Mary. The four sons are named, the same as in the 1st and 2d Gospels, but the two daughters are not. How Jesus came to have an aunt Mary is explained

in another manuscript thus: His grandmother Anna, upon the death of her husband Joachim, married Cleophas, by whom she had a second daughter Mary.

But this is not all. The second husband died and Anna married a third, named Salome, by whom she had a third daughter Mary. So you see that Jesus had not only one aunt Mary, but two.

But more: Aunt Mary number one married Alpheus, by whom she had James the Apostle; and aunt Mary number two married Zebidee, by whom she had James and John the Apostles. So the two Jameses and John whom Jesus chose as his Apostles were all his younger second cousins—how much younger the Lord only knows—while his half brother James must have been old enough to be his grandfather. And yet this brother James, according to tradition, survived Jesus thirty years or more, and would have lived longer had he not been murdered by a mob in Jerusalem about A. D. 62.

Finally: The grandmother of Jesus was great aunt to John the Baptist, making John and Jesus fourth cousins. John seems to have had an antenatal impression, (Luke i, 41,) which was confirmed thirty years later, that Jesus was the Messiah. Nevertheless he grew skeptical at last; for when he was in prison he sent two of his disciples to find out whether it was the Christ he had baptized a year or so before, or some pretender. (Luke vii, 19.) Nor do we know after all whether John believed on his divine cousin at last and died a Christian.

The Nativity of Mary.

This work is the same in substance as the first part of Pseudo-Matthew, yet differing from it in several important particulars, indicating another author and probably a later date. The original is in Latin, and not a direct transla-

tion from the Greek as some parts of Pseudo-Matthew appear to be.

The birth of Mary is located at Nazareth, her father being a native of Galilee, her mother of Bethlehem. The name of the high priest is Isaschar instead of Zacharias, and he, not Rubim or Ruben, as in the Protevangelion and Pseudo-Matthew, reproached Joachim for being childless. Unfortunately there is no Isaschar in the list of high priests.

Mary had reached her 14th year when custom required her to quit the temple and get married. But she had vowed perpetual virginity. The high priest in great perplexity consulted the Lord, and a voice from the oracle told him what to do. She was not only entrusted but espoused to the old man Joseph, who, after the usual ceremonies of betrothal, returned home to Bethlehem, while Mary with seven other virgins of her own age went back to her parents in Galilee.

Mary was not terrified at the annunciation as the other Gospels say. She had got used to the sight of angels in the temple. The speech of the angel telling her what was going to happen is given in full, but decency forbids its reproduction here.

After the angelic harangue the author omits further details, which he says, have been "fully written in the Gospel," meaning probably Pseudo-Matthew, and comes at once to the meeting of Joseph and Mary three months after the betrothal—not nine as in Matthew. Joseph seems to have found out Mary's condition earlier than any one would have suspected it. Six months later the couple start for Bethlehem. Nothing is said about any enrolment, but in such a peculiar state of things Joseph would naturally take his betrothed home. Nor is there any mention of a cave, but on the contrary it is said

that while they were at Bethlehem "she brought forth her *first-born* son, as the *Holy Evangelists* have shown, our Lord Jesus Christ, who, with the Father, *and the Son*, and the Holy Ghost, lives and reigns, God from everlasting to everlasting."

Mark our italics. How many more children did the perpetual virgin have after her "first-born son?" How many "Holy Evangelists" were there before the Gospel of the Nativity of Mary was written? Luke acknowledges the existence of "many," and Ireneus is the first to limit the number to four. How is this for a Trinity? "Our Lord Jesus Christ, (one,) with the Father, (two,) and the Son, (three,) and the Holy Ghost, (four.)" The Mother of God ought to be added to prevent a dead-lock.

History of Joseph the Carpenter.

This work was originally written in the Coptic (Egyptian) language, from which it was translated into Arabic. Tischendorf, an eminent Orthodox authority, argues that it belongs to the 4th century. The Book purports to be an address made by Jesus to his disciples on the Mount of Olives, reported by the Apostles and preserved in the library at Jerusalem. After giving them some general precepts, he tells the story of his parentage.

Joseph was a temple-priest and carpenter at Bethlehem. He was a bachelor till 40, and at 89 he was a widower with four sons, Judas, Justus, James, and Simon, and two daughters, Assia and Lydia. In a former article (chap. xxv) we gave some of the main points of the life of Joseph and Mary, taken from this work. Avoiding repetition, we will now glean the other important particulars of the story.

After the birth of Jesus "in a cave near the tomb of Rachel," the holy family fled to Egypt to escape the

wrath of Herod. "It was this same Herod," says Jesus, "who ordered my friend and relative John beheaded." That is, after lying in his grave more than thirty years, Herod rose and beheaded John!

In the journey to Egypt Salome was their fellow-traveller. Salome was the name of the third husband of Mary's mother. Joseph seems to have left his mother-in-law behind. The sojourn in Egypt was one year. Then, Herod having died a miserable death, the family returned to the land of Israel and lived at Nazareth instead of Bethlehem.

Joseph died at the age of 111, having lived with Mary 21 years from the espousal. Jesus was about 19 when the old gentleman died. James was the youngest son, not the eldest as Pseudo-Matthew makes him. Joseph being informed by an angel that he was about to die, was greatly agitated, and went to Jerusalem to pray. There he prayed that the frightful demons might be kept away so that he could die in peace. Then he returned to Nazareth, where he fell sick for the first time in his life. His prayer in the temple seems not to have had any immediate effect, for he got dreadfully frightened in view of death, and was in utter despair. But after confessing his manifold sins and denouncing many woes upon himself until he was well nigh exhausted, he at last resigned himself to God's will.

Then Jesus came to his bedside, saying, "Hail! my father Joseph, thou righteous man; how is it with thee?" Straightway hope revived in the dying man; and he said, "All hail! my well-beloved son! O Jesus of Nazareth! Jesus the deliverer of my soul! O sweetest name in my mouth! Thou art my Lord, my God and Savior!"—and so forth for a whole page, until he could speak no more. Then for a whole hour Jesus held the old man's hands.

Mary touched his feet and found them cold. Then all the sons and daughters drew near weeping at the bedside of their dying father.

Just before Joseph breathed his last a wonderful sight appeared. Jesus was the first to see "Death approaching and all Gehenna with him, closely attended by his army and his satellites; and their clothes, their faces, and their mouths poured forth flames." The dying man beholding the terrific sight, wept and groaned. But Jesus drove back Death and his hideous host. Then he prayed the Father to send Gabriel and Michael to take away the soul of Joseph. They came and delivered it to the Father enveloped "in a shining wrapper."

The citizens of Galilee anointed the body with costly unguents. Then Jesus repeated a prayer which, says he, "I made with my own hand before I was carried in the womb of the Virgin Mary." When he pronounced the amen a multitude of angels came, two of whom at his command wrapped the body in their shining garments. Jesus said that it should "remain entire and uncorrupted until the banquet of the thousand years"—a supposed reference to the Millennium—and that whosoever should write the history of Joseph's life and death, "and this narrative that has issued from my mouth," should have his sins blotted out, and every poor man who should name his son Joseph should escape poverty and sudden death.

The angelic shroud stuck to the corpse like iron, and could not be removed. At the burial Jesus embraced the body and discoursed on death as the penalty for Adam's sin. "For this cause," said he, "I must die according to the flesh," that mankind "may obtain grace."

The Apostles having heard this instructive narrative from the lips of Jesus, ventured to ask him why he did

not make Joseph immortal, like Enoch and Elijah. Jesus answered that though God prolongs the life of a good man, yet every man must die; and even Enoch and Elijah, though yet living, must return to the world at the end of time to be killed by Antichrist.

Be therefore ready, dear reader, for in such an hour as you think not Enoch and Elijah may come, when there will be a big fight between them and ANTICHRIST.

GOSPEL OF THOMAS.

This Gospel is of undoubted antiquity, being mentioned by Origen (A. D. 230) and quoted by Ireneus (190.) It comes down to us in four versions, three of which (two in Greek and one in Latin) have been translated into English. They vary more in length than in substance. The first Greek version is longer than the second, but shorter than the Latin. The author asserts himself to be Thomas, an Israelite. The Latin version begins with the flight into Egypt. Jesus, it says, was two years old, and the holy family were entertained one year in Egypt at the house of a certain widow, when they had to leave on account of a miracle that Jesus wrought. While playing with other boys he made a dried salt fish swim in a basin. This caused such a commotion among the neighbors that the hostess thrust Jesus out. Then an angel told Mary to take the boy and return to the land of the Jews, which she did, going to Nazareth, her native place.

So far the Latin version alone tells the story; the rest of the incidents, with few exceptions, are common to all three versions. Most of them, however, are found in Pseudo-Matthew, and have already been given.

The miracle of causing the twelve mud sparrows to fly is said to have been performed at Nazareth when Jesus

was five years old. Matthew has it at the Jordan when he was in his fourth year.

Then follows the death of the son of Annas the priest. Jesus cursed him for breaking down his dams, "and straightway that boy was quite dried up."

Next comes the death of the boy who ran against Jesus, (or threw a stone, as the short Greek version has it, and struck him on the shoulder.) But the dead boy is not restored to life, as Matthew has it, by Jesus pulling his ear. On the contrary, Joseph pulls Jesus's ear, which makes him very angry and insolent.

The story of his going to school to Zacheus is not very different from that of Pseudo-Matthew, only the two schoolings are put into one, the Greek alphabet is used instead of the Hebrew, and the geometric puzzle which Jesus propounded to his teacher is, if possible, more perplexing than in Matthew.

All the foregoing events after the return from Egypt are located by Matthew on the Jordan, but Thomas confines them and all the rest, except one, to Nazareth.

The story of the boy (here named Zeno) who got killed by being pushed off a roof, and was afterwards restored to life by Jesus, is substantially the same as in Matthew. So likewise is the story of Jesus carrying water in his cloak when his pitcher got broken, of the prodigious yield of wheat from "one grain," or, as the Latin version has it, a handful, and of the stretching out of the short piece of wood for a couch.

In the further schooling of Jesus the master who struck him fell down in a swoon, but not dead, as Matthew says. After some time another friendly master took the child in hand, but was astonished to see him take up a book, and though he "did not read the letters that were in it," yet he "spoke by the Holy Spirit and taught the law to those

that were standing around." The pedagogue said it was no use trying to teach such a prodigy, and for that flattering acknowledgment Jesus kindly cured the other master who was suffering the penalty of his rude treatment of the divine pupil.

It was while gathering wood, not garden sauce, as Matthew has it, that James was bitten by a viper. The bite would seem to have proved fatal had not Jesus blown upon it, which not only cured the wound but caused the reptile to "burst."

The three following miracles recorded by Thomas are not mentioned by Matthew:

A young man was splitting wood and cut his foot. Jesus laid hold of the foot and it was cured. "Rise up, now," said Jesus, "split wood, and remember me."

A house-builder fell down dead. Jesus took him by the hand and bade him rise and resume his work. The man rose up and adored him.

A neighbor's infant died. Jesus touched its breast and the infant came to life, looked up and laughed. Jesus said to the mother, "Take it, give it milk, and remember me."

At each of these performances the people were astonished, and declared that Jesus was either God or an angel from heaven.

Thomas's Gospel ends with the story of the dispute with the doctors in the temple when Jesus was twelve years old. It agrees so nearly with the account in Luke ii, 41–52, that one seems to have been taken from the other. It is wanting in the short Greek and the Latin versions, and it is a significant fact that Marcion's Gospel, (A. D. 140,) which bore a remarkably close resemblance to our Luke, contained neither this story nor anything of

the early life of Jesus, but introduced him directly from heaven, thus:

"In the fifteenth year of the reign of Tiberius Cesar (Luke iii, 1) *Jesus came down* to Capernaum, a city of Galilee." (iv, 31.)

There is also evidence that the genealogy, birth, and infantile history of Jesus were wanting in the earliest copies of our 1st Gospel. (Dav. Int. N. T.) It is manifest that the story of his ministry was first invented, and afterwards that of his royal pedigree and supernatural birth. But the latter was borrowed from remotest antiquity. Fifteen hundred years before the Christian era a virgin princess became a mother by the Supreme Deity, and as long as Paganism prevailed it was dangerous to doubt that Perseus, King of Mycenæ, was begotten by Jove.

The Infancy.

This is the last of the Gospels relating to Joseph, Mary, and the infant Jesus. The first three pages are much like the Protevangelion, and the last eight like the Gospel of Thomas; but the middle and largest portion is of an original, Oriental character, reminding one of the Arabian Nights. The original language is supposed to have been Syriac, and there is no telling when it was composed. The writer, after a few words of pious ejaculation and an amen, says:

"We find what follows in the book of Joseph the high priest, who lived in the time of Christ. Some say that he is Caiaphas. He has said that Jesus spoke, and indeed when he was lying in his cradle said to Mary, his mother, 'I am Jesus, the son of God, the Logos, whom thou hast brought forth, as the angel Gabriel announced to thee; and my Father has sent me for the salvation of the world.'

"In the 309th year of the era of Alexander [B. C. 2 or 3] Augustus put forth an edict that every man should be enrolled in his native place. Joseph therefore arose, and taking Mary, his spouse, went

away to Jerusalem, and came to Bethlehem to be enrolled along with his family in his native city."

Then follows the birth of Jesus in a cave, narrated with variations from the Protevangelion. The circumcision takes place in the cave on the eighth day, and the midwife preserves the precious relic in a jar of oil of nard, which she entrusts to her son, a dealer in unguents, with instruction not to sell it even for 300 denarii, ($46.50.) "And this is that jar which Mary the sinner brought and poured upon the head and feet of our Lord Jesus Christ." Not until the fortieth day was the child taken to the temple, when old Simeon and Hanna were present.

For the gifts of the Magi lady Mary gave in return one of the swaddling bands, which they received with the greatest marks of honor. Returning to their own country, they lighted a fire and worshipped it according to their custom. Then they threw into the flames the swaddling cloth, and found it fire-proof.

After the Magi had gone—not before, as the Protevangelion and 1st Gospel have it—Herod (who, by the way, had been dead a year or two) summoned the priests and the wise men of Judea, and inquired of them where Christ was to be born.

Now comes the journey to Egypt to escape the wrath of the deceased Herod. In the first city they came to there was an idol and a hospital dedicated to the same. The holy family stopped at the hospital. The people when they found the strangers there were afraid something was going to happen. So they consulted the idol, which told them that a God had come there in secret, aye, the Son of God. And when the land became aware of his presence it trembled, and the idol fell down. A three-year old son of the priest was a demoniac, but by putting on his head one of the newly-washed baby-cloths of Christ

the demons fled from the child's mouth in the shape of ravens and serpents. This, together with the fall not only of one but of all the idols, made the priest think it possible that the infant stranger was the Son of God. "Here," says the writer, "was fulfilled the prophecy which says, 'Out of Egypt have I called my Son.'" Striking fulfilment!

The next incident was the alarm of a band of robbers at the approach of the holy family. Imagining they heard a great King with an army coming upon them, the robbers left all their booty and fled.

In another city a demoniac woman was cured by a pitiful look of Mary. The demon fled in the form of a young man, who said, "Woe to me from thee, Mary, and from thy son."

At another town there was a marriage and the bride became dumb, but was cured at once by holding and kissing the holy child.

In the same town a woman was tormented by Satan in the shape of a serpent, which twisted itself around her. She likewise was cured by the same prescription.

A girl was cured of leprosy by being washed in the scented water in which the body of Jesus had been bathed. This girl followed the holy family. Coming to another city where was a leprous prince, the girl told the prince's mother about her own cure, and it was repeated on the prince.

The next cure was of an impotent bridegroom—particulars not given, except that he was bewitched.

Approaching the next city, they found three women coming out of a cemetery weeping, who refused to tell why they wept, but as night was coming on they persuaded the travellers to accept their hospitality. At the house the cause of their grief was disclosed. Their

brother, just before he was to be married, had gotten bewitched and turned into a mule. The girl told them to consult Mary about it. They did so. Mary put Jesus upon the mule's back, and the animal became a man again. In gratitude for this act the young man married the girl.

In a desert place the family met a band of robbers, two of whom, named Titus and Dumachus, kept guard while the others slept. Titus wanted to let the family pass, but Dumachus said no. So Titus bribed Dumachus to let them pass, for which Mary was very grateful, and Jesus said to her, "Thirty years hence, O my mother, the Jews will crucify me at Jerusalem, and these two robbers will be raised upon the cross along with me, Titus on my right hand, and Dumachus on my left; and after that day Titus shall go before me into Paradise."

At a place called Matarea (ancient Heliopolis, near what is now Cairo) Jesus created a fountain in which his mother washed his shirt. But that is not all. Mary sprinkled there the sweat of the Lord Jesus, and "balsam was produced in that region."

At Memphis they saw Pharaoh—though the dynasty of Pharaohs had passed away 500 years before. At the end of three years the family returned to Judea. At first Joseph was afraid to go, but hearing that Herod was dead and Archelaus had succeeded him, (B. C. 4,) he ventured into Judea, when an angel appeared and told him to go and live in Nazareth. Whether he did so is not stated, but we next hear of the family at Bethlehem. The first performance there was the cure of two sick boys by sprinkling them with the water in which Jesus had been washed.

In the same city two wives of one man each had a son ill with fever. One of the women swapped a beautiful

mantle with Mary for a small bandage, which she put on her son and he got well. The other boy died. This caused a feud between the two wives. The one who had lost her boy watched her chance and threw the other one's boy into a hot oven. But it did not bake him at all. Again she threw him into a well. But he didn't sink, and was rescued by some men passing by. Then the boy's mother went and complained to lady Mary, who promised that God would avenge her. Sure enough her rival got killed by falling into the well herself.

Another woman had lost one of her twin sons, and the other was at the point of death. She entreated Mary to save the child. Mary told her to put him in bed with Christ. She did so, and although the child's eyes were already closed in death, the smell of the clothes of Jesus revived him, and he lived. That boy became the Apostle Bartholomew.

A leprous woman who was healed by the water in which Jesus washed, going to another city found a bride of one of the chief men whose marriage had been dissolved on detecting the mark of leprosy between her eyes. Being told of the cure performed by the dirty water, the bride went to see Mary and presented to her splendid gifts, in return for which she was healed at once. Then she was remarried to her husband.

A young woman was afflicted by Satan in the form of a huge dragon which sucked her blood and threatened to swallow her. The woman last healed told the mother to take her daughter to Mary at Bethlehem. She did so, and received the baptism of dirty water, and as a further remedy carried away a swaddling cloth. Returning home, the dragon reappeared, and the girl was afraid. But her mother said, "Let him come near thee and then show him the cloth." The girl placed the cloth on her head,

when "flames and live coals began to dart forth from it and to be cast upon the dragon," which fled away in great fear.

Another woman had a son named Judas, who was a demoniac. She took him to Mary. James and Joses had taken Jesus out to play. Judas went and sat down by Jesus, and one of his fits coming on he tried to bite the Son of God, but was not able. Nevertheless he struck him and made him cry. Immediately Satan went forth out of that boy in the shape of a mad dog. Now this Judas was the Apostle who afterwards betrayed his Master, and the same side on which he struck Jesus the Jews (not the Roman soldier) transfixed with a lance.

The remainder of this Gospel coincides very nearly for the most part with that of Thomas. Jesus had completed his seventh (not fifth) year when he made the clay birds fly—and not only fly, but eat and drink out of his hand. And he not only made birds out of clay, but little asses and oxen, which walked at his bidding. The parents of the other boys, on being told of this, advised them not to keep company with Jesus, for he was a wizard.

Going into a dyer's shop, he took up all the pieces of cloth and threw them into a tub of indigo. The dyer was enraged. But Jesus took out the pieces one by one and gave to each the color the dyer wanted.

Old Joseph was an unskilful carpenter, but that made no difference so long as his little boy was always at hand to correct his blunders when he made a door, a chest, or a bed too long or too short, too wide or too narrow. The King of Jerusalem ordered Joseph to make him a throne. This must have been Archelaus, who was ethnarch from B. C. 4 till A. D. 7, after which Judea was reduced to a Roman province and governed by a procurator. This was a big job, and Joseph was two years at it. By

that time Archelaus must have come nearly if not quite to the end of his reign. Joseph, as usual, made a bad job; the throne would not fit in its place by two spans on each side. And yet the work had all been done in the palace. Perhaps the old man's eyes were too dim to see the marks on his square. Spectacles had not yet been invented. The King was angry, and Joseph felt so bad he went to bed without his supper. Strange that he should have forgotten that his little step-son who had so often corrected these bad jobs could make this all right too! But the little fellow himself seems to have been backward in coming forward in this case. He let the old man suffer agony all night, and in the morning came and asked him what was the matter. Just as if he didn't know! Joseph said he had spoiled two years' work. Jesus told him to cheer up—he would fix things. So the old man and the boy took hold of the throne, one at each end, and stretched it out to the exact measure.

Going along the road one day Jesus saw some boys playing, but they hid themselves from him—following perhaps the advice of their parents to avoid the little wizard. Calling upon some women at the door of a house, he asked if the boys were about there. They said no. "Who are these," said he, "that you see in the archway?" "They are kids," said they. "Come out O kids to your Shepherd," said Jesus. Then the boys in the form of kids came out and danced around Jesus. The women repented of their deception, and prayed for the restoration of the boys. Jesus said, "Come, boys, let's go and play," and immediately the kids became boys.

In the month of Adar, (March,) Jesus, after the manner of a King, assembled his playmates together. They spread their clothes on the ground and he sat down

upon them. Then they put a crown of flowers on his head and paid him royal honors.

Some men came along carrying a dying boy who had been bitten by a serpent while thrusting his hand into a partridge's nest for eggs. The boys called out to the party, "Come and salute your King." But the men had something else to attend to. Then the boys dragged them by force up to their little King. Jesus asked the men why they carried the boy. They said a serpent had bitten him. "Let's go and kill that serpent," said Jesus. The boy's parents (it seems the mother was there too) asked leave to go on home, as their son was in the agony of death. But the boys compelled them to obey the order of their King. All hands, including the dying boy, went back to the partridge's nest, where, at the command of Jesus, the serpent came out, crawled on the bitten boy, and sucked the poison out. Then Jesus cursed the animal and it burst asunder. The boy was healed, and Jesus promised to make him a disciple, which was fulfilled in the selection of Simon the Canaanite as an Apostle.

Jesus also healed the wound on his brother James's hand, who was bitten by a viper as he was gathering wood. But it is not stated whether this serpent bursted.

The stories of bringing to life the boy who got pushed off a roof, of fetching water in the cloak, of making twelve clay sparrows fly, of causing the death of the boy who destroyed Jesus's fish-pond, of the drying up of the boy who ran against him, and of the experience of Jesus with the two schoolmasters, are told with some variations from the other Gospels.

Next comes the story of the attendance of the feast at Jerusalem, when Jesus was 12 years old. Jesus asked the Doctors, "Whose son is the Messias?" (Not Christos, as in Matt. xxii, 42.) They answered, "The son of David."

"Wherefore, then," said Jesus, "does he in the Spirit call him his Lord when he says, 'The Lord said to my Lord, Sit thou at my right hand that I may put thine enemies under thy footsteps?'"

Being asked by a philosopher present if he had studied astronomy, Jesus "explained the number of the spheres and of the heavenly bodies, their natures and operations; their opposition; their aspect, triangular, square, and sextile; their course, direct and retrograde; the twenty-fourths, and sixtieths of twenty-fourths; and other things beyond the reach of reason."

Being asked by another if he had studied medicine, he "explained to him physics and metaphysics, hyperphysics and hypophysics, the powers likewise and humors of the body,....the operation of the soul upon the body,.... their conjunction and disjunction, and other things beyond the reach of any created intellect."

It was while Jesus was thus discoursing to the *savants* in the temple that his parents came and found him, after three days' search in a city of not more than 15,000 inhabitants. They returned with him, it is said, to Nazareth. An angel had told them to go there some eight years before, but so far as this Gospel tells us they did not go till now. What he did at Nazareth we are briefly informed as follows:

"And from this day he began to hide his miracles and mysteries and secrets, and to give attention to the law, until he completed his thirtieth year, when his Father publicly declared him at the Jordan by this voice sent down from Heaven: 'This is my beloved Son in whom I am well pleased;' the Holy Spirit being present in the form of a white dove."

The Gospel ends by a benediction, followed by this attestation:

"Here endeth the whole Gospel of the Infancy, with the aid of God Most High, according to what we have found in the original."

The whole story has now been told of the birth and boyhood of the Son of God. Is it any more credible than other ancient mythological tales? Does it contain a grain of evidence in favor of even the existence, much less the divine origin or holy character, of the child Christ Jesus?

Gospel of Nicodemus, or Acts of Pilate.

Part 1.

The seven remaining Gospels all relate to events at the close of the life of Jesus. The principal one, which is longer than all the rest together, is entitled, "The Acts of Pilate," but in the 13th century it was named "The Gospel of Nicodemus." It is in two parts; the first relating to things done in the time of Pilate, and the second to the descent of Christ into Hell. Of the first part there are two versions in Greek and one in Latin; of the second part, one version in Greek and two in Latin.

Justin, about A. D. 150, mentions a book called the Acts of Pilate, and Eusebius speaks of such a book existing in his time, but it is not certain that this is the same. Tischendorf assigns the composition to the 2d century, and believes that Justin did refer to this work; but most critics give it a much later date, some even as late as the beginning of the 5th century.

The first Greek version says that Ananias found the memorials written in Hebrew by Nicodemus, and translated them into Greek in the 17th year of Flavius Theodosius and the 6th of Flavius Valentinus, (A. D. 384.)

The second Greek version says that a Jew named Eneas wrote the book at the request of Nicodemus, and that Nicodemus himself translated the Hebrew into the Romaic language.

The Latin version says that Nicodemus wrote the work in Hebrew, and that Eneas found it and translated it into

the language of the Gentiles in the 17th year of Theodosius.

In other words—1. Nicodemus wrote it in Hebrew about A. D. 30. 2. Eneas wrote it at the request of Nicodemus. 3. Nicodemus translated Eneas's Hebrew into the Roman language. 4. Ananias translated Nicodemus's Hebrew into Greek A. D. 384. 5. Eneas translated Nicodemus's Hebrew into the language of the Gentiles A. D. 384.

The date of the events recorded—the trial and crucifixion of Christ—is given, to wit: The 15th year of Tiberius, (A. D. 29,) the 19th year of Herod, King of Galilee, (A. D. 15,) and the 4th year of the 202d Olympiad, (A. D. 32.) Other readings are the 18th and the 19th of Tiberius. The second Greek version has the 18th, at which time (A. D. 32) it says Tiberius appointed Herod King of Judea, and made Pilate procurator in Jerusalem. Pilate was appointed A. D. 25 or 26 and no Herod was ever assigned to Judea by Tiberius, but Herod Agrippa was made governor of Judea by Claudius, A. D. 41.

The trial, crucifixion, and resurrection of Christ are narrated at great length in this Gospel, as if enlarged from the four canonical ones. A council of high priests and scribes come before Pilate and accuse Jesus of curing on the Sabbath, of being a magician, and of calling himself a king and a Son of God. Pilate sends an officer for the accused. The officer finding Jesus throws down his cloak and urges him to walk upon it. This enrages the Jews. Pilate asks the officer why he did it. The man pleaded that he had seen Jesus entering the city upon an ass which walked over garments spread out before him by the people, who shouted "Hosanna in the highest." He had therefore only done what he had seen the Jews

themselves doing. Pilate was satisfied, and the accusers were silent.

As Jesus entered the Court the standards bowed down and adored him. The Jews accused the standard-bearers of doing it. Pilate to test the phenomenon made the Jews choose twelve strong men to hold the standards, and made Jesus go out and come in again. The standards bowed as before, and all the answer the Jews could make was, "He is a magician."

But now they brought three more charges against Jesus, to wit: 1. He was illegitimate. 2. On his account the infants were murdered. 3. His father and mother fled into Egypt because they had no confidence in the people. A demurrer would have been a sufficient plea to such a complaint, but a dozen friendly, pious Jews denied the first specification upon their own knowledge, saying that they were present at the betrothal of his mother.

The accusers, however, insisted that Jesus anyhow was a magician and a blasphemer. Pilate having consulted the twelve pious Jews who stood up for Jesus, said to the outside crowd, "I take the sun to witness that I find no fault in this man." This did not satisfy them. "Try him then yourselves," said Pilate. They replied, "Our law doesn't allow us to put a man to death." "Why, then, should I do it?" said Pilate. Then he returned to the Court and asked Jesus if he claimed to be king of the Jews, and Jesus confessed that he did. Nevertheless, Pilate stuck to his verdict of not guilty.

Then, as a further specification, the Jews charged Jesus with saying that he could destroy and rebuild in three days the temple which Solomon took forty-six years to build. Whew! what a whopper! Solomon's temple had been destroyed 600 years. He only took seven years to build it, and a modern contractor would have done it in

seven months, for it was not bigger than an average metropolitan church. The present temple was the third, and was built by Herod. The new accusation did not change Pilate's opinion, but the Jews insisted that Jesus deserved death for dishonoring God.

Pilate in his perplexity asked Jesus what he should do to him. "Do to me as is determined," said Jesus. "How is it determined?" inquired Pilate. Jesus answered, "Moses and the prophets wrote about me being crucified and rising again." "Do you seek to hear a greater insult against God?" said the Jews. Pilate answered, "These words are not an insult against God, since they are written in the books of the prophets." (Query, Where?)

A messenger now came from Pilate's wife saying that she had had fearful dreams on account of Jesus, and begging him not to hurt that good man. Pilate said to the Jews, "If you hold as an insult against God the words which you declare Jesus to have spoken, take and judge him according to your law."

At this point Nicodemus asked leave to be heard. "Say on," said Pilate. Nicodemus testified that Jesus had performed "miracles such as man had never yet done nor will do. Let him go, therefore," said he, "and if what he does be from God it will stand, but if from man it will be destroyed."

Another Jew came forward and said that he had lain sick thirty-eight years until Jesus made him rise up and walk. Another who had been born blind said that Jesus had restored his sight. Another who was crooked had been straightened, and another who was a leper had been healed. A woman named Veronica cried out from a distance, saying that Jesus had healed her of a hemorrhage of twelve years' standing. Others testified that demons

were subject to Jesus, and that he had raised Lazarus from the tomb after he had been dead four days.

It would be unprofitable to pursue the details of this absurd story, manifestly enlarged out of the brief sketches given in the four Gospels, especially the latest one, and of no historical value whatever. We will therefore notice only some of the more remarkable points.

While the first Greek and the Latin version say nothing as to whether the crucifixion took place on the Passover, the second Greek version distinctly fixes it on the day before, and one of the manuscripts of the first Greek has an evident interpolation fixing the event on the Passover day. But in all the accounts it is made to occur on Friday, because from time immemorial that is hangman's day.

Pilate was alarmed at the supernatural darkness, and sent for the Jews to know what they thought about it. They said it was only an eclipse of the sun. An eclipse of the sun at full moon would be a most astounding miracle!

The rest of the legend is of a most marvellous character. Joseph of Arimathea having obtained the body of Jesus and put it in his tomb, is arrested by the Jews and locked in a prison cell without a window. The door is sealed and guarded; but when it is opened on Sunday morning the cell is found empty. Jesus also has escaped from the tomb guarded in like manner. While the Jews are in great commotion about these disappearances, three men, a priest, a teacher, and a Levite, come and report to the Sanhedrim that they met Jesus and his disciples in a mountain in Galilee, and saw him ascend to Heaven. The Jews would not believe it. But Nicodemus being more credulous, persuaded them to send men in search of Jesus. They did not find him, but they did find Joseph

of Arimathea. So they sent a committee of seven with a letter of apology to Joseph, asking him to come to Jerusalem and explain matters. Joseph came, and they invited him to a feast. He accepted the invitation, and while seated at the table between Annas and Caiaphas, at the request of Nicodemus he told the story of his escape from prison thus:

While praying in his cell at midnight the room was raised up by the four corners, a great light shone on him, and he fell to the ground. Some one took him up bodily and spoke kindly to him. He thought it was the ghost of Elias, and began to pray and repeat the commandments. But the supposed ghost was Jesus, who after convincing Joseph of his identity carried him away to the vacant tomb, and thence to Joseph's own house, where he told him to remain forty days while Jesus went to meet his disciples in Galilee.

The story of the three men from Galilee being thus in part confirmed, the Sanhedrim sent for them and questioned them further and apart. The result was that the chief priests were convinced of the fact of the resurrection of Christ and his ascension from a mountain in Galilee. Luke, therefore, was mistaken about its being Mount Olivet.

Part 2.

Part two relating to the Descent of Christ into Hell is the climax of absurdity. Joseph, to show that Jesus had raised others from the dead, invited some of the chief priests to go with him and see for themselves. They went to Arimathea, (supposed to mean Ramah, the reputed birth-place of Samuel, about four miles northwest of Jerusalem,) and not only saw the empty tombs of old Simeon and his two sons, but found the risen men and

brought them back to Jerusalem, where, at the request of the priests, the three men wrote an account of their experience in Hades, in substance as follows:

At midnight a light equal to the sun shone into those dark regions. The patriarchs and prophets were filled with joy, saying that this light was from the Father, Son, and Holy Spirit. John the Baptist narrated what he knew about Jesus. Seth, at the request of his father Adam, told a story of what occurred at the death of his father, thus: Adam wanted to escape death; so he sent Seth to the gate of Paradise to entreat God to send an angel to point out a certain tree which yielded oil wherewith the son might anoint his father and save his life. An angel came and told Seth the tree was no longer to be found, but after 5500 years from the creation the Son of God would come into the world, when he would anoint Adam and others with this same oil and raise them up from the dead. At this good news the patriarchs and prophets rejoiced.

Then came Satan and talked with Hades. Satan wanted to secure Jesus, who, by the co-operation of himself and the Jews, had been crucified. Jesus had called himself the Son of God, had healed many, had restored the dead to life, and done many other evils to Satan and his servants. Hades suggested that if Jesus was so powerful it might be hazardous to have anything to do with him. Satan said he wasn't afraid, and Hades ought not to be afraid either, of their common enemy. But Hades could not be persuaded to take a hand in the undertaking, giving as a reason some late experience he had had with Lazarus, who, after coming down there, had been taken back by force, flying away like an eagle. "So don't bring Jesus here," said Hades, "lest he raise all the dead, and

not one will be left to me." In other words, Hades was afraid Jesus would raise Hell.

While thus wrangling, a voice like thunder announced the coming of the King of Glory. Hades directed his demons to secure strongly the gates of brass and bars of iron, and stand guard while Satan went forth to repel the coming King. The patriarchs clamored for him to be let in, and there came a voice saying, "Lift up ye gates." "Who is this King of Glory?" inquired Hades. "The Lord, strong and mighty," cried the angels; "the Lord, mighty in battle." At these words the gates were shattered, the bars were broken, and in came the King of Glory in the form of a man, lighting up the dark places, and liberating all the dead.

Hades gave up all for lost. The King seized and bound Satan hand and foot, and delivered him over to Hades to keep till the second appearing. Hades received the prisoner as Beelzebub, the arch-devil, the root of all evil, who had caused the King of Glory to be crucified, with the further sinister purpose of depriving Hades of his power.

The Savior then brought Adam and the rest of the old saints out of Hades, blessing them, and making the sign of the cross on their foreheads. Taking Adam by the hand, he led him and all the rest into Paradise. At the heavenly door they met two old men, Enoch and Elias, who were to live till the end of the world, and then be slain by Antichrist. Then came along a lowly man, bearing a cross. The holy fathers inquired, "Who art thou?" He answered that he was a thief who had been crucified along with Jesus. He said he had just met the archangel Michael, who told him to stand aside till the forefathers of the race came in. Then the saints welcomed the repentant robber, and all went into Paradise together—

Where with long rest they shall be blest,
And naught shall them annoy,
Where they shall see as seen they be,
And whom they love enjoy;
Made kings and priests to God through Christ's
Dear love's transcendency,
There to remain and there to reign
With him eternally.

Having written these things, (not including the above stanza,) the three men pronounced a benediction, left their manuscript, and vanished.

There is an addition to the legend in the first Latin version which is worthy of notice. After saying that Pilate wrote out these things as reported by Joseph and Nicodemus, and deposited the writings in the public archives, it adds that he assembled the chief priests and learned men in the temple, and asked them if they had not discovered from their sacred books that they had in ignorance crucified the Son of God. Upon this appeal, Annas and Caiaphas, having requested all the rest of their brethren to leave, confessed to Pilate that they had found in their Septuagint that "the archangel Michael spoke to the third son of Adam (*i. e.*, Enoch) of 5500 years in which the Christ, the most beloved Son of God, was to come from the heavens"—that in the instruction to Moses (Ex. xxv, 10) to make the ark of the covenant two and a half cubits long, one and a half broad, and one and a half high, (total measurements, five and a half,) they understood that Christ was to come in 5500 years; and that the era had been completed appeared by the following biblical chronology:

From the Creation to the Deluge		2262
" "	Deluge to Abraham	1207
" "	Abraham to Exodus	470
" "	Exodus to Temple	511
" "	Temple to Destruction	464
" "	Destruction to Christ	586
	Total	5500

This is approximately correct according to the Septuagint. The exact period no fellow can find out. Smith's Bible Dictionary figures up *about* 5361 or 5421. Some of the other attempts are as follows: Hales, 5411; Jackson, 5426; Usher, 4004; Petavius, 3983; Bunsen, *about* 20,000. But since modern science has demonstrated that the world never was created, and ANTICHRIST has not fallen far short of proving that Jesus Christ never was born, what is the use of trying to calculate the interval between two events that never occurred?

The Latin appendix ends with a statement that the two high priests having made known this discovery of the revelation hidden in the figures of Exodus, Pilate recorded the same and placed it in the public archives of his pretorium. Then he wrote a letter to Claudius Cesar, telling him about the ministry and death of the Son of God. But the forger of this part of the document was ignorant of the fact that Pilate was recalled by Tiberius and superseded by another procurator, so that when Claudius became Emperor (A. D. 41) there was no Pilate in Judea.

PILATE'S LETTER TO TIBERIUS CESAR.

This is a very short letter in which Pilate refers to a former one. What a pity the other one is lost! Pilate praises Jesus Christ as the most pious and strict man that ever lived or will live. He says that not only the Hebrew prophets but the Sibyls warned the Jews against crucifying this ambassador of truth, and that he (Pilate) resisted the execution all he could, but was compelled to yield to the importunity of the Jews, who would yet suffer, as the Scriptures foretell, the penalty of their malignity.

The Report of Pilate.

This report is made to the Emperor *Augustus* Cesar. The second Greek version has *Tiberius* in the title, but *augustus* (translated "august") in the opening sentence, like the first version. The reference, therefore, to Augustus, who died A. D. 14, can hardly be a mere clerical error.

With fear and trembling Pilate tells about Jesus being delivered up to him by Herod, Archelaus, Philip, Annas, Caiaphas, and others. (Archelaus was successor to Herod, and his reign ended A. D. 7.) They complained that Jesus cured on the Sabbath, and opposed its observance as a day of leisure. Several miracles are mentioned, among the rest the raising of Lazarus, whose body, though it "had the stink of a dog," yet came out of the tomb filled with great fragrance. The woman who got cured of an issue of blood was so glad that she "ran swiftly" home to Kepharnium, accomplishing the journey in six days. Wonderful feat! Ten to fifteen miles a day!

Pilate confesses that the works done by Jesus "are greater than can be done by the gods whom we worship," and yet says that he "ordered him to be crucified, having first scourged him, and having found against him no cause of evil accusations or deeds." What a lovely magistrate!

He then describes the phenomena attending the event. There was darkness over all the world at mid-day. The moon was turned to blood, and failed in her light. (In a solar eclipse the moon would be blacker than blood.) The Jews said they saw Abraham, Isaac, and Jacob, the twelve patriarchs, and Moses and Job, who "had died, as they say, 3500 years before." At the 3d hour of the night the sun was seen brighter than ever before, and it shone

all night. An innumerable multitude appeared in glorious robes, crying, "Jesus that was crucified is risen; come up out of Hades, ye that have been enslaved in the underground regions." The earth opened, and most of the Jews who were against Jesus were swallowed up. Only one synagogue was left in Jerusalem.

The Giving Up of Pilate.

The foregoing report of Pilate having come to Rome and been read by Cesar, (Augustus? or Tiberius?) he was filled with rage, and ordered his soldiers to go and bring Pilate a prisoner to Rome. The order being executed, Pilate was arraigned before the Senate, and the Emperor asked him why he had condemned Jesus, knowing what great miracles he had performed? Pilate threw the blame entirely on the Jews. Being asked to name them, he mentioned Herod, Archelaus, Philip, Annas, and Caiaphas. (Herod died B. C. 4; Archelaus was exiled A. D. 7; Philip—supposed to mean Herod, tetrarch of Galilee—had little or nothing to do with the condemnation according to the Gospels; Annas (Ananus) was high priest from A. D. 12 to 21, and Caiaphas from 23 to 36.—McClint. & Strong's Cyc.)

Cesar was not pacified by Pilate's apology, and declared that "Jesus was manifestly the Christ, the King of the Jews." No sooner had he thus spoken than "all the multitude of the gods fell down in a body and became as dust where Cesar was sitting with the Senate." Appalled at the sight, the people dispersed each one to his own house.

The next day Pilate was brought again before the Senate and re-examined. He admitted that Jesus was greater than all the Roman gods, but said the Jews forced him to crucify him. Then Cesar, upon consultation with

the Senate, issued a decree directed to Licianus, governor of the chief places of the East, ordering him to drive out the Jews from Judea and make them slaves among the nations; which decree was duly executed.

As for Pilate, he was condemned to death, but allowed time to pray before execution. He besought the Lord to pardon himself, and especially his wife Procla, who he said had prophesied about the nailing to the cross. After prayer a voice from heaven answered, saying:

"All the generations and families of the nations shall count thee blessed, because under thee have been fulfilled all those things said about me by the prophets; and thou thyself shalt be seen as my witness at my second appearing, when I shall judge the twelve tribes of Israel and those that have not owned my name."

The prefect then struck off Pilate's head, and an angel of the Lord received it. At the sight of the angel coming for her husband's head, Mrs. Pilate was so filled with joy that she also died, and the two saints were buried in one grave.

The fact that before Pilate reached Rome Tiberius was dead, is of no weight in such a story as this, and accepting the truth of it, Pontius Pilate stands forth as the first Christian martyr.

Death of Pilate.

This legend is at variance with the previous one. Tiberius Cesar being very ill, and hearing of Jesus who cured by a word, sent a messenger across the seas to tell Pilate to send Jesus to him. When the man got there Pilate was sorry to inform him that Jesus had been crucified.

The man, however, happened to meet a woman named Veronica who had a portrait of Jesus which she obtained in a miraculous manner. While on her way to a portrait-painter with a canvas on which she wanted a likeness of Jesus painted Jesus himself met her and asked her where

she was going. She told him her purpose. He asked to take the cloth, and having taken it, handed it back to her with a true likeness (*veron eika*) of himself impressed upon it. (That was doubtless the first photograph ever taken.) By gazing at that picture the Emperor would be cured. The messenger wanted to buy it. Signora Veronica wouldn't part with it for anything, but she was willing to go with it herself to Cesar. So the messenger took her to Rome, and the sight of the picture restored the Emperor to health.

Then Cesar, full of rage at Pontius Pilate, summoned him to Rome. Pilate appeared wearing the seamless tunic of Jesus. As soon as the Emperor saw him in that magical garb his rage was assuaged. But no sooner was Pilate away from his presence than the Emperor blazed out against him and had him recalled. The moment he appeared again Cesar's fury was gone. "Then by a divine impulse, or perhaps by the advice of some Christian,* he caused him to be stripped of that tunic, and immediately resumed against him his former ferocity of mind." The upshot was that Pilate was condemned to death. But he anticipated the execution by killing himself with his own knife. So he was not after all a Christian martyr any more than Judas.

Pilate's body was sunk in the Tiber, but there it stirred up such a tempest that it was taken out and sunk in the Rhone at Vienna—so named from *Via Gehennæ*, "way of hell." But there again it caused the same disturbance, and was taken and removed to Losania, (Lausanne, in Switzerland.) But the people there took it away and sunk it "in a certain pit surrounded by mountains, where

* First and only occurrence of the word Christian in the Gospels.

to this day, according to the account of some, certain diabolical machinations are said to bubble up."

There is another tradition that Pilate was banished to Gaul and ended his sorrows by drowning himself in Lake Lucerne; but as there is a monument at Vienna, upon the Rhone, called Pilate's tomb, 52 feet high, we confess ourself at a loss what to believe as to Pilate's latter end, or whether he should be worshipped as a saint or damned as a sinner.

Narrative of Joseph.

This narrative purports to be written by Joseph of Arimathea, represented in the canonical Gospels as a rich and honorable counsellor, who, while he did not consent to the condemnation of Jesus, lacked the courage to protest, and not till after the crucifixion became a decided Christian. If the present narrative is authentic or credible, Jesus was tried and condemned for burglary.

A Galilean inn-keeper named Demas had robbed a multitude of Jews, and had stolen the law and the "mysterious deposit" placed in the temple of Solomon. For these crimes he was arrested, together with another robber named Gestas. Demas had one redeeming virtue: he was good to the poor; but Gestas was an awful wretch who had tortured and murdered women and drank the blood of infants.

For two years Judas Iscariot, a nephew of the high priest Caiaphas, had been employed as a detective to follow up Jesus, for which service he received half a shekel of gold ($4.40) each day. Judas seems to have made poor progress until the arrest of Demas, when an idea occurred to him of accusing Jesus of the Temple robbery. Accordingly he hinted his suspicion to the council. Nicodemus, who kept the keys of the sanctuary, scouted the idea, but Caiaphas's daughter, who was

a priestess of the Temple, was ready to suspect Jesus, because he had said, "I am able to destroy this Temple and in three days to raise it." The council gave weight to the suspicion of the high priest's daughter, for they regarded her as a prophetess.

So the next day Jesus was brought into the hall of Caiaphas for examination. Annas and Caiaphas asked him, "Tell us, why hast thou stolen our law and renounced (or hidden) the ordinances of Moses and the prophets?" Jesus made no answer. Again they said to him, "The sanctuary which Solomon built in forty and six years, why dost thou wish to destroy it?" Again he answered not. The inquisitors were troubled. The law was missing, without which they did not know how to keep the Passover just at hand, and the people were accusing Caiaphas's daughter of the robbery, and threatening to burn her. She, however, adroitly quieted them by saying, "Wait, my children, and let us destroy this Jesus, and the law will be found and the holy feast will be fully accomplished." Then secretly Annas and Caiaphas bribed Judas to testify against Jesus in order to save Miss Caiaphas. To further the scheme Judas got them to release Jesus temporarily.

Early the next morning Judas said to the crowd, "What will you give me, and I will give up to you the overthrower (or taker-away) of the law and the plunderer of the prophets?" They answered, "We will give thee thirty pieces of *gold*." Judas was careful not to name Jesus, because many of the people confessed that he was the Son of God; but he accepted the offer, and received pay in advance. Procuring a guard of soldiers, he went in the evening and made them arrest the man he kissed and hailed as "Rabbi." Bringing him before Caiaphas, Judas said, "This is he who stole the law and the prophets." No

further testimony was given. The only question put to the accused was, "Why hast thou done these things?" and, as at the inquisition the day before, Jesus answered nothing.

At dawn they gave him up to Pilate that he might crucify him. No particulars of the trial before the procurator are given. Pilate ordered him to be nailed to the cross along with the two robbers, Demas and Gestas. The latter died blaspheming Jesus and taunting him with pretending to be the Son of God, and yet unable to help himself. But Demas was penitent, and addressed an eloquent prayer to Christ for salvation. His prayer was answered by a promise of immediate admission to Paradise, accompanied by a written letter of introduction to the gatekeepers there, and a verbal message to the cherubim and other officials concerning the proper guarding of the premises until the second coming of the Son of God.

The dead body of Gestas appeared as that of a dragon, while the body of Demas vanished. Joseph having obtained the body of Jesus, placed it in his new tomb. When the Jews learned this, though it was Sabbath evening, (*i. e.*, Friday night,) they seized Joseph and put him in prison. But the next night at the 5th hour (Saturday, 11 P. M.) a great light shone in the prison and two men appeared; the house was lifted up and Joseph came out. Then he recognized Jesus and the robber, the latter bringing a letter to Jesus straight from Paradise. Presently Jesus sat down and read the letter. Talk about the wonders of the modern telegraph! This beats it all hollow. Jesus, on the cross, with his hands nailed fast, writes a letter of one hundred words and hands it to his brother Demas, who takes it 'way off to Paradise and brings back an answer of two hundred words the next day.

Joseph followed Jesus and the robber into Galilee, where he saw Christ transfigured and ministered to by angels. After remaining there three days, the disciple John met the party. John not being able to recognize Demas, besought Jesus to reveal the strange man to him, which he did to John's astonishment and delight. Just then a multitude of voices were heard welcoming the robber to Paradise as a great king bearing the cross, whereupon both he and Joseph vanished, and the latter found himself in his own house.

The Avenging of the Savior.

This last of the Apocryphal Gospels is made up of two legends clumsily joined, and with the craziest kind of chronology, to make which more apparent we will first insert a brief time-table:

Tiberius reigned till	A. D. 37
Archelaus, ethnarch, governed till	" 7
Vespasian was born	" 9
Titus, his son, was born	" 40
Vespasian reigned from	A. D. 67 to 79
Titus reigned from	" 79 to 81
Jerusalem was destroyed	A. D. 70

The story is as follows: Titus, a prince of the city of Burgidalla, in Libia, in the reign of Tiberius, had a cancer in his nose. One day he saw a vessel coming into port from Judea, a thing never before known. It was commanded by Nathan, an Ishmaelite, a subject of Pontius Pilate. Captain Nathan was charged with a treaty to Tiberius, but had been driven by adverse winds to the shores of Africa. Titus asked him if he could cure a cancer. Nathan said he didn't think he could, but told him about a man named Emanuel, lately in Jerusalem, who had performed all sorts of cures and miracles, but after dying on the cross and coming to life again he had gone up to heaven. Titus was deeply impressed with the

Captain's story, and said if he had been there at the time of the crucifixion he would have slain the Jews who did it and hung their carcasses on the tree. No sooner had he thus spoken than his cancer was cured, and in the same hour all the sick people in the city were made whole.

Grateful for the miraculous cure, Titus resolved to go and punish the Jews. After being baptized by Captain Nathan, he sent messengers to Vespasian (his father) to come in haste with 5,000 men. Vespasian came with the soldiers, and asked Titus what he wanted done. Titus said he wanted to destroy the Jews who had crucified Jesus on "*Mount Calvary.*" (!) The army embarked, and having arrived at Judea began to lay waste the "kingdom of the Jews." The pusillanimous Archelaus in great alarm gave up his sceptre to his son, telling him to take counsel with "the other kings" how to escape from their enemies, and then committed suicide. The son allied himself with the other kings and defended Jerusalem against Titus and Vespasian *seven* (!) years.

By that time the famine was so great that the people began to eat earth, and the soldiers of "the four kings," rather than die at the hands of the Romans, killed each other to the number of 12,000. The stench of their corpses was so great that something had to be done. So the four kings, after confessing to each other their crime in delivering up Christ to death, (some 40 years before,) made an unconditional surrender, saying to Titus and Vespasian, "Take the keys of the city which have been given to you by *Messiah* who is called *Christ.*"

The captives suffered either cruel death or slavery—the slaves being sold thirty for a denarius—half a cent apiece! Pilate (whose proconsulship ended 34 years before) was put in prison, and messengers were sent to

Tiberius (who had been dead 33 years) to send Velosianus to them.

Tiberius did as his royal *successors* directed, and in sending Velosianus requested him to find a disciple of Christ who could cure leprosy. The Emperor was suffering fearfully from the bad disorder, and was willing to give half his kingdom to be cured.

Velosianus set sail for Judea and completed the voyage (of 1,500 miles) in a year and seven days. (Fast sailing that was! four miles a day!) At Jerusalem he had an interview with Joseph of Arimathea and Nicodemus, who told him all they knew about Jesus. Then he heard the woman Veronica tell how she was healed of a twelve years' abscess. Velosianus was so moved at these narrations that he had almost a mind to put Pilate to death.

At last he inquired for the portrait of the Lord, and was told that Veronica had it. He sent for her, and she denied having it. But on being put to the torture she confessed like a true Christian martyr that she had it wrapped in clean linen, and that she daily adored it. The picture being produced Velosianus prostrated himself before it, and without delay returned to Rome, taking along with him not only the portrait of the Lord, but "*all* his disciples" and Signora Veronica, who for the love of Christ insisted on following the picture.

The return voyage took a year. (A land turtle could make better time.) Tiberius rejoiced, hoping he was now going to get cured. Velosianus, after reporting that all the kings of Judea had been hanged by Titus, that Annas and Caiaphas had been stoned, that Archelaus had killed himself, and Pilate had been sent a prisoner to Damascus, informed the Emperor that he had found and brought with him the wonderful portrait of Christ. Tiberius asked to see it, and when it was spread out before him

he adored the image of the Lord, and was at once cleansed of his leprosy; and not only he, but other lepers present, together with the blind, the lame, the dumb, the deaf, and those otherwise diseased. (It would seem as if there was a hospital full of 'em.) Then Tiberius wanted to be baptized, and Velosianus produced one of the disciples of Christ who did it. Reader, which one of the disciples do you guess that was? Peter? No; it was Captain Nathan, the Ishmaelite.

Signora Veronica could have claimed half the empire as the promised fee for curing his Majesty, but nothing is said about the settlement with her. Tiberius was at once "instructed in all the articles of faith," and became the first Christian Emperor.

The Apocryphal Gospels are ended. How much do we know about Jesus?

CHAPTER XLI.

RECENT CHRISTIAN FORGERIES.

As a fit sequel to the Apocryphal Gospels relating to the crucifixion we append two recent forgeries of the same sort.

Several years ago a German newspaper printed the following, which we translate into English:

LOSS OF A REMARKABLE HISTORICAL DOCUMENT.

Within a few weeks France has experienced sad losses by fire. As already stated, by the burning of the very ancient Loraine Museum at Nancy, antiquities which cannot be replaced have been destroyed. A few days later the Archbishop's palace at Bourges was burnt down; and here highly precious manuscript and antiquities perished in the flames, together with a particularly important historical document, the order of the execution against Jesus Christ. This satisfactory and authentically proved document was

for hundreds of years in possession of the family of Latour D'Auvergne, and was preserved as a precious relic in the Archbishop's Museum. We give below a verbatim translation from the Latin text:

"Jesus of Nazareth, of the tribe of Judah, found guilty of disturbance and rebellion against the godly power of Tiberius Augustus, Emperor of Rome, for this treason, condemned to die on the cross by the decision of Judge Pontius Pilate, and approved by our master Herod, representative of the Emperor in Judea, shall, early to-morrow, the 23d day of the Ides of March, at the common place of execution under accompaniment of a company of Pretorian guards, suffer death. The so-called King of the Jews shall be taken out by the Strunium gate. Accompanying public officers and subordinates of the Emperor are hereby ordered to give a hand to the carrying out of this judgment.

"Jerusalem, the 22d day of the Ides of March, in the year [A. U. C.] 783."

The forgery of this document is betrayed by the expression, "23d day of the Ides of March." There were but seventeen Ides of March; and what is more, they were reckoned backward from the 1st of April, so that the 17th before the Calends of April would be March 15th. That was as far back as the Ides could go. The 23d, if such a reckoning were possible, would be March 9th.

But March 9th would be many days too early. The crucifixion took place, according to the Synoptics, on the great Passover day, which was the 14th of the month Nisan, corresponding to our April; and though the Jewish months varied according to the moon, it was impossible for the 1st of Nisan to fall an entire lunar month earlier than the 1st of April. Consequently the 14th of Nisan could never be as early even as the middle of March.

Again, this document contradicts all the Evangelists in making the trial and sentence precede the crucifixion by one day.

Furthermore, it dates the event in the year 783 A. U. C., *i. e.*, A. D. 30 or 31. Now the date heretofore most gen-

erally adopted is A. D. 33; but the latest authorities are compelled to abandon that and all other dates later than A. D. 29, which agrees not only with the ancient authorities, but with recently-discovered Syriac documents of a very early period. Clement of Alexandria (A. D. 200) positively affirms that Jesus suffered in the 15th year of Tiberius (A. D. 29;) and Tertullian not only says the same, but fixes the day, March 25. (Misc. i. To the Jews, viii.)

Another document of a like character lately appeared in the *Religio-Philosophical Journal*, copied apparently from some other newspaper, as follows:

DEATH WARRANT OF JESUS CHRIST.

Out of the many interesting relics and fragments brought to light by the persevering researches of antiquarians, none could be more interesting to the philanthropist and believer than the following—to Christians the most imposing judicial document ever recorded in human annals. It has been thus faithfully translated:

"Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

"In the year seventeen of the Emperor Tiberius Cæsar, [A. D. 31,] and the 27th day of March, the city of Holy Jerusalem—Annas and Caiaphas being priests, sanctifiers of the people of God—Pontius Pilate, Governor of Lower Galilee, sitting in the Presidential chair of the Pretorium, condemns Jesus of Nazareth to die on the cross, between two thieves, the great and notorious evidence of the people saying:

"1. He is a redeemer. 2. He is seditious. 3. He is the enemy of the law. 4. He calls himself, falsely, the Son of God. 5. He calls himself, falsely, the King of Israel. 6. He entered the temple followed by a multitude having palm branches in their hands.

"Order the first Centurion, Quintius Cornelius, to lead him to the place of execution.

"Forbid any person whomsoever, either rich or poor, to oppose the death of Jesus Christ.

"The witnesses who signed the condemnation of Jesus are:

"1. Daniel Robani, a Pharisee; 2. Joannes Robani; 3. Raphael Robani; 4. Japet, a citizen.

"Jesus shall go out of the city of Jerusalem by the gate of Strannus."

The foregoing is engraved on copper-plate on the reverse of which is written: "A similar plate is sent to each tribe." It was

found in an antique marble vase, while excavating in the ancient city of Aquilla, in the kingdom of Naples, in the year 1810, and was discovered by the Commissioner of Arts of the French Army. At the expedition of Naples, it was enclosed in a box of ebony and preserved in the sacristy of the Carthusians. The French translations were made by the Commissioners of Arts. The original is in the Hebrew language.

If such a document was ever found engraved on a copper-plate in Hebrew among the ruins of an ancient Italian city, it is as contemptible a forgery as the pretended plates of the book of Mormon.

It makes Annas and Caiaphas high priests at the same time. This is a gross historical error. Annas was high priest from A. D. 12 to 21, and Caiaphas from A. D. 23 to 36. (McClint. & Strong, Cyc.)

It also makes Pontius Pilate Governor of "Lower Galilee," *i. e.* the region about Lake Tiberius. Herod Antipas was tetrarch of that division of Palestine, and Pilate was procurator of Judea only.

It dates the death warrant of Jesus March 27th, which not only disagrees with the other document, but with the best authorities, Smith's Bible Dictionary, for example, which puts the crucifixion on the 8th of April.

But to show not only the uncertainty but the impossibility of assigning any date, either as to year or day, we now quote from the latest Christian authority, "McClintock and Strong's Cyclopedia of Religious Knowledge," article "Chronology:"

"The astronomical element of the question—namely, that in the year of the Passion, the 14th of Nisan fell on Friday—if rigorously applied, *i. e.*, according to a definite rule of the Jewish usage and the results of strict lunar calculation, indicates *only one of the six years mentioned* [from A. D. 28 to 33, inclusive,] viz., A. D. 29, in which the 14th Nisan was the 18th *of March and Friday.* If a certain laxity as to the rule be allowed, a 14th Nisan may *possibly* have fallen on the 3d of April, Friday, in A. D. 33. But if in com-

pliance with the apparent import of the first three Gospels, without explanation from the 4th, it is contended that the crucifixion took place on the day after [!] the Passover, the year may have been A. D. 30, in which the 15th [!] Nisan fell on Friday, 7th April, or A. D. 33, in which it was (in strictness) Friday, 3d April. Lastly, if it be maintained that the Jewish Passover day was regulated not by actual observation of the moon's phases, but by cycles more or less faulty, any year whatever in the series may be made available in one form or other of the hypothesis."

The authority above cited declares that the crucifixion cannot be placed earlier than A. D. 28, and that no inquirers of any note put it later than A. D. 33; and it accepts 29 as the most probable, if not the only possible, year. But now mark: The writer admits that on none of those six years could the 14th of Nisan fall on Friday according to strict Jewish usage, *except in the year* 29, *when it would be the* 18*th of March*—that is to say, *if* the 1st of Nisan ever fell as early as the 5th of March, which is impossible, being opposed not only to Jewish and Christian authority, but to astronomical science.

The Jewish Passover never occurs before the 26th of March, nor Easter Sunday before the 22d. (Chamb. Enc.)

So then if, as the Synoptics distinctly say, Christ was crucified on Friday, the great day of the Passover, astronomical science proves that it could not have been in any year between A. D. 28 and 33, inclusive.

The author of the above quoted article on "Chronology" seems to have realized this difficulty, for, like a drowning man catching at a straw, he seizes upon a supposed laxity of Jewish usage whereby Friday, the 14th of Nisan, may *possibly* have fallen on April 3d, A. D. 33. And again he supposes a further laxity of interpretation of the Synoptics, by which they are tortured into making the crucifixion take place on the day *after* the Passover, in which case it *may have been* Friday, April 7th, A. D.

30; or, by a returning strictness of Jewish usage, it may have been Friday, April 3d, A. D. 33.

"If the blind lead the blind, both shall fall into the ditch." Every learned Jew knows that the Passover never was allowed to come on Friday; and even if it did, their laws and customs forbade trials and executions on that day.

It is a hopeless task to ascertain the day and year of the crucifixion of Christ, because no such event happened under the procuratorship of Pontius Pilate.

CHAPTER XLII.

THE APOCRYPHAL ACTS AND REVELATIONS.

TRACES of some of these books are found in the 2d century, and several of them were condemned by Pope Gelasius about A. D. 500. They come down to us greatly changed from their original form, in which some of them were used and highly esteemed by the Gnostics. We will give only a scanty sketch of their salient points.

Acts of Peter and Paul.—When Paul landed at Pontiole (Puteoli) he hid himself a week with some of Peter's disciples to avoid capture by Cesar's officers. Meanwhile his friend Dioscorus, the ship-captain, being bald-headed, was mistaken for the Apostle by Nero's men and beheaded. Paul then travelled to Rome unmolested. There, to the chagrin of the Jews, he affiliated with Peter. Simon Magus was also there claiming to be "the Lord Jesus Christ." Soon Peter, Paul, and Simon were arrested and tried before Nero. The result has been stated heretofore. (See pp. 112, 181.) Simon in the act of flying fell down dead in the *Sacra Via*, and soon afterwards, June 29th, Paul was beheaded and Peter crucified. Holy men,

straight from Jerusalem, superintended their funeral, and predicted that "Nero himself after these not many days will be utterly destroyed;" pursuant to which prophecy the Emperor fled into the desert and perished "through hunger and *cold*," June 11th, A. D. 68, eighteen days before the prophecy was uttered!

Acts of Paul and Thecla.—The beautiful maiden Thecla was converted by listening from her window to the preaching of Paul in an adjoining house at Iconium, (A. D. 45; Acts xiv, 1–5.) Then she refused to marry her lover Thamyris, who therefore caused Paul to be imprisoned. Thecla bribed the jailor and joined Paul. Her mother was enraged at such conduct and besought the governor to burn her daughter. Accordingly, after scourging and casting Paul out of the city, the governor proceeded to burn Thecla. But the Lord appeared to her "in the likeness of Paul, (previously described as "small in size, bald-headed, bandy-legged, with eyebrows meeting, and a rather long nose,") and she put out the blazing fagots by making "the sign of the cross." Afterwards she followed Paul to Antioch, where again she escaped a martyr's death, the wild beasts refusing to devour her. She was now 18 years of age. Again she went in quest of Paul, and met him at Myra in Lycia, (A. D. 62; Acts xxvii, 5.) Then she returned to Iconium, and having exhorted her mother to believe, went and dwelt in a cave at Seleucia 72 years, when, having miraculously escaped ravishment by some wicked young men, she journeyed to Rome at the age of 90, hoping to find Paul. But the Apostle was dead, (some 60 years or more,) and the venerable virgin soon also died and was buried near Paul's tomb.

Acts of Barnabas.—After separating from Paul, Barnabas went to Cyprus with John, surnamed Mark. There

he cured the sick by laying upon them a "Book of the Word of God, and a Narrative of Miracles and Doctrines," which he had received from Matthew. From Cyprus he sailed to Salamis, where he was seized and burned to death by the Jews. But John Mark gathered up his ashes and documents, and eluding the search of the Jews by hiding in a cave escaped by ship to Alexandria.

Acts of Philip.—In the beginning of Trajan's reign, (A. D. 98,) Philip went to Lydia with Bartholomew and his sister Mariamne. After performing many miracles at Ophioryma, the Hierapolis of Asia, they were all arrested by the proconsul, whose wife had become converted. Philip was hung by his ancles pierced with iron hooks. Bartholomew was nailed to the gate of the temple. While thus suffering the Apostle John visited them, unrecognized by the people until he began to protest against the persecution. Philip in his impatient zeal caused the earth to swallow the proconsul and several thousand others. But the Savior appeared and reproved Philip, and having raised the victims all out of Hades, imposed on the Apostle, as a penalty, that he should be kept waiting outside the gates of Paradise 40 days. The penitent proconsul was now eager to release Philip, who had been hanging by the heels six days, but the martyr forbade it and requested the release of Bartholomew. Philip soon died, and was buried by Bartholomew, who, as Philip prophesied, was reserved for crucifixion at Lycaonia.

Another legend, *Acts of Philip in Hellas*, relates that Ananias, the high priest of Jerusalem, (A. D. 12–21, or 48–55,) hearing that Philip was in Athens, went with 500 soldiers to bring him back, so that Archelaus, the King, (who was banished A. D. 7,) might kill him. But Philip paralyzed the high priest and sent him down by degrees

to Hades; then the 500 soldiers were converted to Christ, and the Apostle continued in Athens two years.

Acts of Andrew.—The proconsul of Achaia, after a vain effort to make Andrew renounce Christ, crucified him at Patras. The Apostle smiled amid his sufferings and harangued the 20,000 spectators. After hanging four days without food, the proconsul, through fear of the people, ordered Andrew released. But the martyr forbade it, saying it was too late to save his life. Nevertheless, the officers and people undertook to untie the ropes, but Christ paralyzed their hands. Then the Apostle prayed the Lord to receive his spirit before his body should be taken down, and his prayer was answered. He died encircled with dazzling light.

Acts of Andrew and Matthias.—To Matthias was allotted the country of the Man-eaters. Arriving at the gate of their city, he was arrested, blinded, and put in prison, to be fattened for food. After 27 days had passed, and only three more remained before he was to be eaten, Andrew suddenly entered the prison, having been conducted there partly by sea in a little boat, whose pilot was Jesus in disguise, and partly overland, while asleep in the arms of angels. Matthias and numerous other prisoners being miraculously released and spirited away, the people of the town were threatened with famine, and had to substitute for their victims 217 of the oldest inhabitants. But Andrew by the power of prayer stayed their execution. Then the Devil told them to catch and kill Andrew, who had caused the mischief. By the advice of the Lord, Andrew surrendered and was tortured for three days. But he caused water to flow from the mouth of a statue in prison and drown a multitude of the people, when the rest repented and released the Apostle. Then he restored the drowned to life, founded a church, and after seven days at the command of Christ went to the country of the Barbarians.

Acts of Peter and Andrew.—Departing from the city of the Man-eaters, a luminous cloud snatched up Andrew and bore him away to a mountain where Peter, Matthew,

and Alexander were sitting. Then Christ appeared in the form of a child, saying, "Hail Peter, Bishop of my whole church; hail Andrew;" and after giving them instructions he vanished. Going into the city of the Barbarians, the Apostles converted many and wrought miracles. Onesiphorus, a rich man, wanted to learn the art of miracle working. Andrew promised him the power on condition of forsaking wife, children, and property. This so offended him that he assaulted Andrew. Peter told him to stop. The rich man said, "Do thou, then, tell me to leave my wife, children, and goods?" Peter answered, "It is easier for a camel to go through the eye of a needle than for a rich man to go into the kingdom of heaven." That made the nabob angrier still, and he began to assault Peter; but he stopped and said if Peter would make a camel do that feat he would believe in his God. Peter was afraid he couldn't do it, but the Lord again appeared and told him to go ahead. A believing friend proposed to get a big needle, but Peter preferred a small one. Then he fixed it in the ground and ordered a camel to go through the eye. The eye opened like a gate and the animal went through twice. Again, to satisfy Onesiphorus, the miracle was repeated with another needle and another camel. Then he believed, and gave up everything for the power of performing that miracle.

Acts of Matthew.—While Matthew in his Apostolic robes was praying, Jesus appeared in the likeness of an infant, and giving him a rod told him to go to Myrna, the city of the Man-eaters, and plant it by the gate of the church which Andrew and Matthew (?) had founded. The Apostle obeyed, and in one day the rod grew into a great tree and bore fruit.

The wife and son of King Fulvianus having become converted and attached to Matthew, the King arrested the Apostle and resolved to burn him. The executioners nailed his hands and feet to the ground, and piled upon his body asphalt, oil, brimstone, pitch, paper, and brushwood ten cubits high. But when the fire was lighted it changed to dew. Then they heaped on live coals from the bath-furnace, while a circle of gods was set around the victim five cubits off. But the only effect of the fire

was to burn up the idols and chase the King to his palace. Then he released Matthew, but too late to save him. The Apostle died, and the converted monarch abdicated the throne and became a Bishop.

Acts of Thomas.—This book is said to have been highly esteemed by the "heretics" of the *first* and second centuries. (Why not even earlier? See chapter xliv: THE GNOSTICS.) Like all the other Apocryphal books, this one has been changed and adapted to orthodox use.

To Thomas was assigned the see of India. Being in ill health, he declined to go in spite of the pleading of his Savior, who appeared to him at night. Then Jesus resorted to a bold stratagem. Finding an agent of an Indian King in search of a carpenter, the Lord sold the Apostle to him, making out a regular bill of sale for three pounds of silver. The slave dared not deny that his divine Master owned him. But Jesus very kindly gave Thomas the silver. On reaching India the Apostolic carpenter contracted to build a palace for King Gundaphorus. The money was advanced from time to time, but his Majesty at length found that no work had been done. The contractor being called to account, said he had built a palace in the Heavens for the King to enter after death. The angry monarch resolved to kill Thomas, and would have done it but for the Apostle's restoring to life the King's brother, which not only saved Thomas's life but converted the King. The royal disciple was then baptized with *oil!*

But Thomas suffered martyrdom under another king, Misdeus, who nevertheless afterwards became a Christian in consequence of the cure of his demoniac son by the dust of the Apostle's grave. The martyr's bones were sought for, but they had gone West.

Martyrdom of Bartholomew.—This Apostle did not die at Lycaonia, as Philip predicted, but went to India and took up his quarters in the temple of the god Astaruth, who thereafter became dumb and impotent. The god Becher, of another city, being inquired of, said the silence of Astaruth was caused by the presence of an Apostle of Almighty God, who had been sent to take

away the worship of idols. And Becher described Bartholomew accurately, especially his clothes, which had been worn 26 years without getting ragged or dirty.

The Apostle cured a demoniac daughter of King Polymius, and made the god Astaruth speak and confess in presence of the priests that he could no longer respond or cure. Then the King embraced Christianity, abdicated his throne, and became a Bishop. But his elder brother, Astreges, also a king, sent an army and beheaded the Apostle. Thirty days afterwards, however, King Astreges and all his priests were strangled by demons.

Acts of Thaddeus.—This legend says that when King Abgar sent the letter to Jesus Christ he received only a verbal answer and a towel on which the likeness of our Savior was photographed by wiping his face. It also says that the King was cured *before* the Apostle arrived. (See p. 147.) From Edessa, Thaddeus went to Amis, on the Tigris, where he remained five years. Then he visited other cities of Syria, and ended his days at Berytus (Beyrout) instead of Edessa. (See p. 165.)

Acts of John.—Domitian issued an edict that all who confessed themselves Christians should be put to death without trial. John was prophesying the fall of the Roman empire. Domitian summoned him from Ephesus to Rome. John, though of "common, low, and poor appearance," impressed the soldiers with his sanctity. The Emperor upon hearing the Apostle's explanation of his theological views, and seeing him drink deadly poison without harm, commuted the penalty in his case to banishment in Patmos. After Domitian's death John was recalled and lived at Ephesus till the reign of Trajan, when he disappeared in this wise: After administering the Eucharist on the Lord's day he went out of the city with his brethren and ordered a grave dug. Throwing in it his clothes, he stood in his drawers and prayed, and then dismissed his brethren. The next day when they came there they found only his sandals and a fountain welling up. Then they remembered what the Lord said to Peter: "What does it concern thee if I should wish him to remain until I come?" Who knows, therefore, whether John is dead yet?

Revelation of Moses.—Adam and Eve had thirty sons and thirty daughters. Adam died surrounded by his wife and sons. In six days Eve also died. Their bodies, with that of Abel, were taken by angels to Paradise and anointed with olive oil, and God promised to raise them up at the last day.

Revelation of Esdras.—This prophet, who lived 500 B. C., has a vision of angels, patriarchs, and apostles. He speaks of Herod, Paul, and John, and pleads for "the race of Christians." He visits Tartarus, where among other suffering sinners he sees ANTICHRIST, and gives a graphic description of him. (See our title page.)

Revelation of Paul.—This book was found in a marble box underneath Paul's house at Tarsus, by direction of an angel. Paul describes his vision of the third heaven of Paradise. He also sees the damned in torments, among whom are those who denied the real presence and that Mary was the mother of God.

Revelation of John.—This is in part an amplification of the canonical Book. After the death of Enoch, Elias, and Antichrist, all mankind shall die. In the resurrection all will be thirty years old.

The Falling Asleep of Mary.—The holy Virgin in her last moments was attended by the twelve Apostles, including Paul, Luke, and Mark, and excluding Matthew, Matthias, and James the son of Alpheus, all miraculously brought together, two being raised from the dead. Mary was buried in *Gethsemane.*

The Passing of Mary.—This is a different story of her death, which occurred the second year after the crucifixion. Other disciples are named as being present, but Thomas arrived after the burial in the *valley of Jehosaphat.* He had just been singing mass in India, and appeared in sacerdotal robes. But he saw what the rest did not. A great light prostrated them while Thomas beheld Mary's body taken up to Heaven by angels. He told the brethren of it, but they would not believe it till they reopened the tomb and found the body of the Mother of God missing.

CHAPTER XLIII.

STORY OF CLEMENT OF ROME,

THE SUCCESSOR OF ST. PETER.

THE "Recognitions of Clement," and the "Clementine Homilies," both purport to be written by Clement, the successor of Peter. Each work makes in English over 300 printed pages, and the story is substantially the same in both, though differing in some important particulars, just as the 1st or 2d Gospel differs from the 3d or 4th. It is no longer regarded as a statement of facts, but as a theological romance, written some time between A. D. 150 and 300. Of the "Recognitions" we have only a Latin translation made about A. D. 400, but the "Homilies" have come down to us in the original Greek. From the latter work we now present an abridgment, and if the story does not prove as instructive as the Gospel and as amusing as a dime novel, then let ANTICHRIST be crucified between Beecher and Tilton.

From earliest youth Clement was chaste and thoughtful. Questions like these caused anxious thought and bitter grief: When I die, shall I cease to be? Was the world created, or did it always exist? If it was created, will it be dissolved? And if it shall be dissolved, will it be followed by nothing, or by something inconceivable?

Unable to drive away these meditations, he resolved to visit Egypt and there bribe a magician to call up a departed soul and thus obtain ocular proof of immortality. But a friendly philosopher dissuaded him, saying that if the soul should not obey the magician's call it would only make the matter worse; and if it should answer the sum-

mons, Clement might incur the anger of the Deity for breaking his laws, which forbid the disturbing of souls after their release from the body.

While thus distressed and wasted away by these reflections, a report came during the reign of Tiberius Cesar, that "a certain one in Judea, *beginning in the spring season*, was preaching to the Jews the Kingdom of God," working wonderful miracles, and even raising the dead. At length meetings began to be held in various places until "in the *same year*, *in the autumn season*, a certain one, standing in a public place, cried and said:"

"Men of Rome hearken. The Son of God is come in Judea, proclaiming eternal life to all who will, if they shall live according to the counsel of the Father, who hath sent him. Wherefore change your manner of life from the worse to the better, from things temporal to things eternal; for know ye that there is one God, who is in heaven, whose world ye unrighteously dwell in before his righteous eyes. But if ye be changed, and live according to his counsel, then, being born into the other world and becoming eternal, ye shall enjoy his unspeakable good things. But if ye be unbelieving, your souls, after the dissolution of the body, shall be thrown into the place of fire, where, being punished eternally, they shall repent of their unprofitable deeds."

Mark the chronology. In the *spring* season the Son of God *began* preaching in Judea; in the *autumn* of the same year the people of Rome are told: "The Son of God is come in Judea."

Clement was so deeply impressed that he resolved to hasten to Judea. His worldly affairs being difficult to arrange, after some delay (in the "Recognitions" it is only a few days) he left them unsettled and departed. He sailed directly for Judea, but was borne by adverse winds to Alexandria, where he was detained by stress of weather. There he consulted with the philosophers about the rumor he had heard at Rome. They said they too

had heard about the wonderful works performed by a so-called Son of God in Judea. Indeed, there was a Hebrew named Barnabas now in Alexandria preaching on the subject to the people.

Straightway Clement went and listened to Barnabas, who told the people what he had heard and seen the Son of God say and do, and appealed to many witnesses present for the truth of what he affirmed. Some of the philosophers made sport of the artless preacher and propounded to him curious questions. But he would not be diverted from declaring his important message. Then the crowd set up a shout of laughter, hoping to silence the barbarous madman. This excited the indignation of Clement, who made a speech in defence of Barnabas. But the tumult was so great that Clement led Barnabas away, and for safety took him to his own lodgings. There he received instructions from Barnabas for several days until the latter left for Judea to attend a festival. Clement was anxious to sail with him, but remained to recover a debt. After spending some days and recovering only a part of the debt he set sail for Judea, and in fifteen days arrived at Cesarea Stratonis. There he learned that one Peter, the most esteemed disciple of the Man who had appeared in Judea, was going to have a controversy the next day with Simon, a Samaritan.

Ascertaining where Peter lodged, Clement went there, and while standing at the door Barnabas came out and embraced him with tears of joy. Then taking him by the hand he led him in and introduced him to Peter. Peter kissed Clement. Barnabas had spoken about him almost every day. Peter was going to speak from city to city till he reached Rome, and he invited Clement to travel along with him, and receive instruction.

Clement was glad to accept the invitation, but first he

was anxious to get a satisfactory answer to the questions that had so long troubled him, about the immortality of the soul and so forth. Peter began at once to answer them, the gist of the solution being this: The mind has been darkened by evil and needs a helper in the person of the true Prophet. Now having first tested the Prophet and found him true, we should not sit in judgment upon his sayings, but receive them all in faith. Who that true Prophet was, and how he was to be known, Peter explained, to Clement's great astonishment and entire satisfaction; and by Peter's order he wrote down the discourse and sent it to Bishop James, in accordance with the latter's charge to send his discourses and acts year by year. These writings, under the name of the "Preaching of Peter" and the "Travels of Peter," have not come down to us, except as they may be contained in the "Homilies" and "Recognitions."

Peter gave thanks to God for Clement's conversion, and having taken supper in private, he ordered the same for Clement, telling him that after he was baptized he could sit at the same table with himself. Peter was particular to say grace before and after meat, and having pronounced a blessing on Clement, he enjoined him to go to rest.

Note here and hereafter that the Son of God, who but a few months ago began and a few days ago was still preaching in Judea, is no longer there.

Before dawn the next morning, Clement awoke, and learning that Peter was already up and talking to his attendants, went in and saluted him. The names of these attendants, sixteen in number, are all given. Zaccheus, the publican, was the principal one. Peter broke off his conversation and asked Clement to be seated. Then he resumed his instructions to Clement concerning the true Prophet, expounding a singular doctrine of pairs and op-

posites to this effect: God in the beginning made heaven and earth, day and night, light and fire, sun and moon, life and death. With God the greater things came first and the smaller afterwards. But with man, who was made free, to be either righteous or wicked, the combination was reversed. For instance, first comes the world, then eternity; first ignorance, then knowledge. Thus from Adam came first the unrighteous Cain, then the righteous Abel; from Noah, first the black raven, then the white dove; from Abraham, first Ishmael, then Isaac; from Isaac, first Esau, then Jacob. So first came the high priest Aaron, then the lawgiver Moses; first John the Baptist, then Jesus. So again first came Simon Magus, then Peter; and toward the end will come first Antichrist, then Jesus Christ. If people understood this law of combination they would not be deceived by this fellow Simon.

Clement wished to be informed about Simon. Peter said he had learned about him from one Justa, a Syro-Phenecian, whose daughter our Lord had healed, (Mark vii, 24–30,) and also from the woman's two adopted sons, Aquila and Nicetas, who had been educated and associated from boyhood with Simon, but had lately renounced his doctrines and joined the disciples of Jesus. The young men were now present, and at Peter's request, being duly sworn to tell the truth, deposed as follows:

Simon was the son of Antonius and Rachel, a Samaritan by race, of the village of Gitthæ, not far distant. He was educated in Alexandria and became the first and most esteemed of the disciples of John the Baptist, the forerunner of Jesus Christ. John had thirty chief disciples, corresponding to the days of a lunar month, (29½ days,) one of the thirty being a female, reckoned as half a man. Her name was Helena. Simon being absent in Egypt

when John was killed, Dositheus, another disciple, gave out that Simon was dead, and by that fraud succeeded to the leadership. Simon on his return took a politic course of pretended acquiescence in being counted out. But he began to accuse Dositheus of ignorance in delivering the instructions. Dositheus hearing of it, came to the meeting in a rage, and finding Simon, struck him with a staff. But to his utter amazement the rod passed through Simon's body as if it had been smoke. Thereupon Dositheus fell down and worshipped Simon as the "Standing One," and not many days afterward fell down dead.

Simon then being the chief, went about with sister Helena performing feats of magic and pretending that he had brought her down from heaven, she being "Wisdom, the Queen of Heaven, the mother of all." Aquila and Nicetas, his fellow-disciples, coöperated with him so long as he maintained the interests of religion, but when he began to deceive devout people they withdrew. For Simon disclosed to them that he had actually committed murder—that having separated the soul of a child from its body by horrid incantations, he drew the likeness of the boy and put it in his sleeping room, pretending that he had once formed the boy of air and had then given it back to air. This he made people believe, but Aquila and Nicetas knowing just how the thing was done, denounced and forsook him. They had never assisted him in any impious work—only looked on—and when he told the people that what he did was by means of the Godhead, they warned him to desist and threatened exposure. Simon begged them to remain with him and keep silence, promising them great honors and boundless wealth. But they told him he could not be a God—that life was short and ill-gotten gain would consign its possessor to everlasting woe. Simon scoffed at their belief in the immortality of

the soul. They told him he was the last person to question it, because he claimed to have separated a soul from a human body and to have talked with and commanded it. Simon explained that it was not a soul but a certain demon that pretended to be a soul. If so, said they, how was it that when one soul was conjured sometimes another came, as if it were frightened? And sometimes when the manifestation stopped did he not pretend that the power of the departed soul to come back had ceased? And why did the conjured soul or demon, whichever it was, obey at all? Simon answered, "Because it knows it will be punished if it disobeys." Then said they, "You admit there is a judgment to come; do you not fear that you will yourself suffer the penalty of these wicked deeds?" At this Simon was enraged and threatened to kill them if they exposed him.

Clement wanted to know what were the prodigies that Simon wrought. They told him they were such as these: He flies, opens barred gates, makes statues walk, rolls himself in the fire, makes bread of stone, assumes two faces, changes himself into gold and transforms himself into a goat or a serpent. Clement was amazed, but the fact that Simon did these things was confirmed by other witnesses present.

Peter now resumed his discourse, pointing out the difference between a true and a false prophet, namely: The false prophet performs unprofitable miracles, the true prophet useful ones.

It was now dawn and Zaccheus came in and announced that Simon had put off the discussion till to-morrow, to-day being his Sabbath, which occurred every eleventh day. Peter acquiesced in the postponement.

The delay of the discussion was a disappointment to Clement, but Peter thought it would be profitable, as it

gave time for further instruction. He had learned from spies who had attended upon Simon as pretended disciples what his purpose was and what arguments he was going to use. For this Peter thanked God on the one hand, and congratulated Clement on the other, because by being instructed beforehand as to the arguments used by Simon for the destruction of the ignorant, Clement would be able to listen without danger of falling.

Peter admitted that many "falsehoods" against God had been interpolated in the Mosaic law, and this had been permitted for a wise purpose. Simon was going to make those added chapters in the Scriptures a strong point. Now it would not do to concede in public that those chapters are false, because that would perplex the ignorant, cause them to reject the whole, and so accomplish the purpose of the wicked Simon. It was necessary therefore to assent to their truth, but in so doing he would draw Simon into a strait by questions. The mystery of the self-contradictions of the Scriptures could be explained in private to the faithful.

Clement was eager to hear the explanation. Peter declared those portions of the Scriptures false which represent that God shares his government with others, that he lies, that he is changeable, that he is jealous, that he hardens men's hearts, commits theft, mocks men, is unjust, is the author of evil, dwells in tabernacles, approves of burnt offerings, is fond of fat and wine, is pleased with candles, dwells in darkness, storm, and smoke, shouts and blows trumpets, shoots darts and arrows, loves war, breaks his promises, loves wicked men, adulterers and murderers. On the contrary, God the Father and Creator is good and righteous altogether.

CLEMENT.—But how are you going to answer Simon when he makes these charges? How, for instance, when

the Scriptures say God is ignorant will you prove he is not?

PETER.—Easily enough; but first answer me this question: He who wrote the Bible and told how the world was made and said that God does not foreknow, was he a man or not?

C.—He was a man.

P.—How then could he know these things?

C.—Well, he was a prophet.

P.—If then he was a prophet, having received foreknowledge from God, how could God, who gave to him foreknowledge, himself be ignorant?

C.—Very true.

P.—One step further. It being acknowledged that God foreknows all things, are not the Scriptures false which say he is ignorant, and true which say he knows?

C.—Certainly.

P.—If therefore some of the Scriptures are true and some false, with good reason said our Master, "*Be ye good money-changers*," inasmuch as in the Scriptures there are some true sayings, and some spurious. And to those who err by reason of false Scriptures, he fitly showed the cause of their error, saying, "Ye do therefore err, not knowing the *true things of the* Scriptures; *for this reason ye are ignorant also of* the power of God."

These two quotations from the sayings of Jesus occur three times in the "Homilies." The first—"Be ye good money-changers"—is supposed to be taken from an Apocryphal Gospel. The second is alleged to be a corruption of Matt. xxii, 29, and Mark xii, 24, which do not contain the italicized words. But it is far more probable that the passage in our Gospels is a corruption from an earlier Gospel, because out of more than a hundred quotations

in the "Homilies," only four brief and fragmentary phrases really agree with parallels in our Gospels; all the rest without exception systematically vary, and several have no parallels in our Gospels at all. (Sup. Rel., vol. ii, page 32.)

Clement was charmed with Peter's exposition. It was indeed "a short method with Deists." And now to make his position still plainer, Peter added that he did not believe Adam was a transgressor, nor Noah drunken, nor Abraham and Jacob polygamists, nor Moses a murderer or a pupil of an idolatrous priest.

Oh! Peter, Peter! The Infidelity of Paine and Voltaire was mild compared with yours.

On the morning of the day fixed for the discussion, Peter aroused his attendants about the second cock-crowing, (an ever-significant reminder to him,) and by the light of the lamp which was still burning, kneeled in prayer, after which he informed them that Simon intended to show from the Scriptures that the Creator of the world (*i. e.*, the Jewish Deity) was not the Supreme God, but there was another unknown Supreme Being who had sent forth two Gods, one of whom made the world, and the other gave the law. Peter was very sorry that Simon should thus nullify the doctrine of the one God, and give countenance to polytheism. Simon was coming to battle armed with the false chapters of the Bible. But let them not be alarmed: even the falsehoods of Scripture are permitted for a righteous purpose. For it is not lawful to afford salvation to those who are like irrational animals. God saves only those who know him, even though for a time through ignorance they have sinned against him and even denied him. But the impenitent shall be destroyed by fire, even though in all other things they are most holy. At the appointed time "a fifth part"

(or "the greater part," according to another reading) shall be punished with eternal fire.

Peter continued his discourse to his attendants until Zaccheus came in and announced that Simon was outside, attended by a great crowd. Then, after imploring divine help, he went out to meet his adversary. There stood Simon like a war chieftain attended by his spearmen. The multitude were eager to witness the encounter. Peter began with an invocation of peace to all who were ready to receive the truth through God's infallible Prophet, but warning those who rejected it that it would be more tolerable in the day of judgment to dwell in the land of Sodom and Gomorrha than in the place of unbelief. Thus he went on haranguing until having asserted that there was but one God, and if any one should dare to declare any other he would be eternally damned, Simon broke out after this manner:

"Why would you lie and deceive the unlearned multitude standing around you, persuading them that it is unlawful to think that there are Gods, and to call them so, when the books that are current among the Jews say that there are many Gods?"

Simon then proceeded to maintain by many quotations from the Scriptures the doctrine of a plurality of Gods, and that the Jewish God was not the Supreme Being, but was without foreknowledge, subject to passions and otherwise imperfect; whence it must follow that there was another good and perfect God.

The rest of the controversy we will present in an abridged dialogue, as follows:

PETER.—Does he who is evil love to accuse himself?

SIMON.—He does not.

P.—How then can God be the author of these things which are written against him?

S.—It may be they are written by another power, not according to his choice.

P.—Then if another has accused him, that is a proper subject of investigation.

S.—You want to avoid discussing the charges against your God.

P.—You yourself are avoiding the order of inquiry.

S.—First confess that if the things written against the Creator are true, then he is not supreme nor good.

P.—If they are true they do not show that God is wicked.

S.—How so?

P.—Because they are opposite and contradictory; wherefore neither can be confirmed.

S.—How then is the truth of the Scriptures to be ascertained?

P.—Whatever is in harmony with the creation is true; whatever is not is false.

S.—How can you show that the Scriptures contradict themselves?

P.—You say Adam was created blind. Not so. God would not have pointed out the tree of knowledge of good and evil to a blind man, and commanded him not to taste it.

S.—He was mentally blind.

P.—How could he be mentally blind when before tasting the tree he gave appropriate names to all the animals?

S.—If Adam had foreknowledge, why did he not know that the serpent would deceive his wife?

P.—If he had not foreknowledge, how came he to name his sons with reference to their future doings, calling his eldest Cain, *i. e.*, "envy," and his second Abel, *i. e.*, "grief?" [Not in Hebrew or Greek.] Therefore if

Adam had "foreknowledge," much more the God who created him. And it is false to say that God tempted Abraham in order that he might know if he would endure it, or that God wanted to go down in order that he might see and know. Surely in giving foreknowledge to Abraham concerning the enslavement of his posterity in Egypt, and to Moses concerning the dispersion of the Jews, God himself had that foreknowledge. And it is extravagant to say that God repented. Things foreknown come to pass without repentance. Nor did God ordain or approve beastly sacrifices. On the contrary, those who in the wilderness lusted after flesh were slain as soon as they tasted it, showing that he abhorred the slaughter of animals. And how can he who created a pure heaven and a shining sun be said to abide in darkness, smoke, and storm? Such accusations, being contrary to God's handy-work, were not written by a prophetic hand.

S.—How can you show this?

P.—The law of God was given by Moses without writing to seventy wise men to be handed down. But after Moses was taken up some one wrote about his death and burial. Then about 500 [827] years after Moses the book of the law was found in the temple, (2 Kings, xxii, 8,) and about 500 [36] years later the temple was burnt by Nebuchadnezzar, (2 Kings, xxv, 9,) and the law was destroyed. Thus it was often lost. Moses foreseeing this did not write it, but those who did write it, not foreseeing its loss, were not prophets.

S.—How then are we to know what things are true from the traditions of Moses?

P.—A certain verse in the law is without controversy, and is written there to show clearly what things are true and what false.

S.—What verse is that?

P.—It is this: "A ruler shall not fail from Judah nor a leader from his loins until he come whose it is, and he is the expectation of the nations." Now if any one can apprehend him who came in fulfilment of this prophecy, and recognizing him will believe his teaching, he will know what of the Scriptures are true and what false.

S.—You mean Jesus. Well, how did he teach you to discriminate the Scriptures?

P.—He said to the Sadducees, "Wherefore ye do err, not knowing *the true things of* the Scriptures; *and on this account ye are ignorant of* the power of God." So also he said, "*Be ye prudent money-changers;*" and again, "Wherefore do ye not perceive *that which is reasonable in* the Scriptures."

Thus Peter continued to quote and expound sayings of Christ, all at variance with and some not found in our Gospels. The discussion lasted three days, but Clement's report of it makes less than a dozen pages. On the fourth day Simon arose before dawn and departed for Tyre. Clement says he quit because Peter was driving him to use the Scriptures as Jesus taught — that is, discriminating the genuine from the spurious. No wonder he got disgusted.

A few days later a report came that Simon was working miracles at Tyre and slandering Peter. Peter resolved to follow him up as soon as he could finish his work in Cesarea. Accordingly he proceeded to ordain Zaccheus, forcing him to sit down in the chair. Zaccheus was willing to perform the duties, but begged to decline the title of "Ruler." "Then be called 'the appointed one,'" said Peter. "You are not to govern as a ruler of the nations, but as a ministering servant. You are the proper person to fill my place, for you associated with the Lord, wit-

nessed his marvellous doings, and learned the administration of the church." With more instructions of a like nature, Peter pronounced a benediction on Bishop Zaccheus of Cesarea.

Peter, however, remained ten days longer for the purpose of instructing and baptizing converts. But seven days before he left he sent Clement, Aquila, and Nicetas on to Tyre, telling them to lodge secretly with Bernice, the daughter of Justa, foster mother of Aquila and Nicetas, and write to him what they could learn about Simon.

Clement, Aquila, and Nicetas, on reaching Tyre, were joyfully welcomed by Bernice, the foster sister of the two latter. She informed them that Simon boasted that he had been victorious in his controversy with Peter, whom he charged with being a magician and a deceiver—just what he was himself. He was astonishing the whole city every day by making statues move and spectres appear, which he said were the souls of the dead. He had slain an ox and given a banquet, and those who ate had been infected with diseases and demons. In short, he was worshipped as a God.

The morning after their arrival Simon set sail for Sidon, leaving behind his disciples, Appion, a grammarian, Annubion, an astrologer, and Athenodorus, an Epicurean; and it so happened that as Clement and his two companions went out for a walk they met these three men in company with about thirty more. Appion, being an old acquaintance of Clement, saluted him and then introduced him to his companions with a flattering compliment to his scholarship and noble birth, being related to the family of Tiberius Cesar, but as one who had been seduced by a certain barbarian called Peter. Then he asked Clement if he did not feel guilty of impiety in for-

saking the religion of his father. Clement was ready to defend himself, but not right there before the multitude. So the party withdrew to a rich man's garden, and there Clement explained at length his change of views, saying that he had found the truth in the law of the Jews, and their doctrine of one God, the Father and Creator, and that the Gods of the Greeks were guilty of all manner of wickedness.

Appion proposed to answer Clement's argument the next day, in the same place. So the next morning Clement went there and found the party assembled, but Appion was not there, being reported to be unwell. Clement proposed to visit him, but they begged him first to give them a discourse. So he entertained them with narrating a trick he had played on Appion in Rome, as follows:

Through distress of mind in attempting to solve the problems of life and immortality, Clement had fallen sick. While confined to his bed Appion came to Rome, and having been his father's friend, lodged with Clement. Finding him ill he asked if he could do anything for him. Clement being aware that Appion had written many books against the Jews, and had formed a friendship with Simon Magus, feigned to be love-sick. Appion having learned magic from an Egyptian, said he could put Clement in possession of his mistress in seven days. Clement did not believe in magic—he had been deceived too often, and he was afraid of demons. Unable to overcome his scruples, Appion, as a last resort, proposed to win the young lady over by writing an essay on free-love. To this Clement assented. So Appion prepared an elaborate argument, based upon the example of the Gods, whose amours he discussed in a manner that would offend a harlot. This paper Clement happened to have with him now, and he read it as a part of the story.

The trick played on Appion was this: Clement pretended to send the paper to his lady-love, and to get an answer from her; but the answer was written by himself. It was a very cogent argument in favor of chastity, such as only a strong-minded woman could compose, but too gross for publication except in the "Ante-Nicene Christian Library." It was artfully devised so as to touch Appion's prejudices against the Jews; by intimating that the writer had gotten some of her ideas from a Jew.

When Clement read the answer to Appion the latter said: "Is it without reason that I hate the Jews? Here now some Jew has fallen in with her and converted her to his religion." Then Clement confessed his trick, and added that he was not in love at all, but that he had a leaning toward the Jewish doctrine of the unity of God. Appion forthwith quitted Rome in chagrin, and Clement had not met him till now.

The party now accompanied Clement to call on Appion. They found him sitting up, and he promised to meet them the next day. Accordingly he appeared at the appointed time and place. Having heard what Clement had been telling about him, he began by explaining that when he wrote that essay on the amours of the Gods he was not in earnest, and Clement ought to have known that he was concealing the truth in his love for him. That truth he now proceeded to expound. In substance it was, that the abominable stories concerning the Gods were all allegories, with not a particle of literal truth in them. In maintaining this interpretation he appealed to Homer and Hesiod and explained the meaning of the various fables of the Gods. But in the midst of his discourse, seeing Clement apparently inattentive, Appion said it was useless to talk if Clement did not listen. The latter replied that the

subject was entirely familiar to him, and to prove it he took it up himself and gave as good an exposition of it as Appion could, but followed it up with an argument to this effect: Either these filthy stories are real crimes of the Gods, or things falsely attributed to them. If crimes, they ought to be exposed to contempt; if riddles, then those who invented them dishonor the Gods under the pretext of teaching truths. And after all, of what use was that kind of teaching? The few who by much toil came to understand the riddles, only obtained the privilege of not being deceived. This they could do without all that toil. The Gods were probably only deified wicked men and magicians. For in the Caucasian mountains there is shown the tomb of Kronos, who devoured his children; in Crete the tomb of his son Zeus, who was even more wicked than his father; in Mesopotamia the tomb of Helios; in Egypt that of Hermes; in Thrace that of Ares; in Cyprus that of Aphrodite; in Epidaurus that of Esculapius. And even now in Egypt a man while living is worshipped as a God, and not only men, but beasts and creeping things.

While Clement was saying these things Peter arrived, and the people flocked to meet him, including all the present party except Appion, Annubion, and Athenodorus. Clement conducted Peter to the inn and told him all about Simon and where he had gone. Some had followed him to Sidon to get cured, but he had heard that none of them were benefited.

Peter spent a few days in Tyre, preaching and healing. Then he founded a church, ordained a Bishop, and departed for Sidon. Simon, hearing that Peter was coming, fled with Appion and his friends to Beyrout. At Sidon Peter repeated the same programme as at Tyre. Then he went on to Beyrout. No sooner did he arrive than there

was an earthquake. The people ran to Peter for help. Simon and his companions warned them, saying, "Flee, friends, from this man. He is a magician; trust us. He it was who caused this earthquake." Peter adroitly replied, "Friends, I admit that I can do, God willing, what these men say; and more than that, I am ready, if you do not believe what I say, to overturn your city." This was enough; the frightened populace cleaved to Peter. Then he told them to have nothing to do with these sorcerers; so they took up clubs and drove Simon and his companions out of town. Peter remained a few days, founded a church, and went to Byblus. There he learned that Simon had gone to Tripolis. So after stopping a few days he followed after Simon. People from Tyre, Sidon, Beyrout, and Byblus accompanied him. A delegation from Tripolis met them in the suburbs. Peter and his sixteen companions were entertained at the house of Maroones; the rest of the party were the guests of various people of the town.

Having taken a sea bath and supper, Peter retired to rest. At the second cock-crowing (as usual) he awoke. He soon learned that Simon had set off for Syria in the night. But the people expecting to hear a theological discussion, soon began to crowd around Peter's quarters. Maroones conducted Peter into a garden-plot, where, standing upon the base of a statue, he addressed the crowd at great length, first, however, commanding the demons which tormented many of his hearers to hold their peace until his discourse was ended, when he would heal the afflicted—which he did.

Peter continued at Tripolis four days, and a pretty full report of his sermons each day is given. We will notice only a few prominent points:

1. The fall of man was caused by luxury and indo-

lence. The lower class of angels asked and obtained leave of God to mix in among men and punish them for their ingratitude. Assuming the form of earthly things, animate and inanimate, they exposed the guilt of mankind. Then assuming the nature of men for a like purpose, the angels themselves got corrupted and could not return to righteousness. Their besetting temptation was free-love, and this caused their fall. The product of angelic and human amalgamation was a race of dragon-footed giants, who waged war against God. He having only provided for the race of man on earth, and not for these greedy monsters, rained manna for their food, lest the pangs of hunger should drive them to eat flesh and devour all the animals. But on account of their bastard nature the giants longed only for the taste of blood, wherefore they first tasted flesh and mankind followed their example. Thus both giants and men became carnivorous, and the next step was cannibalism. The consequence was defilement, disease, and premature death. Things went from bad to worse, till God had to destroy mankind and purify the earth by a deluge.

2. One of the descendants of Ham, Nebrod, (Nimrod,) was a magician. Inheriting a trace of the bad blood of the extinct giants, he became very wicked. But in his vaulting ambition he went a little too far. The demon that he evoked killed him by a stroke of lightning. Therefore Nebrod's name was changed to Zoroaster, on account of the living (*zosan*) stream of the star (*asteros*) that was poured upon him. (This is the Greek of it, and Peter, though an illiterate Galilean barbarian, was master of the Greek, you know; for though his vernacular was Syriac, he had assumed a Greek name.) The benighted Persians thinking that God so loved Nebrod that he sent a stroke of lightning to take away his soul, honored him

with a tomb in the shape of a temple built on the spot where he died. Hence the origin of fire-worship.

3. God requires not only faith but baptism. He who will not submit to it, though he be ever so pious, cannot be saved from everlasting fire. Therefore Peter besought both the righteous and the unrighteous to come and be baptized, the latter to live a Godly life after being born again of water.

The three months of Clement's probation having now expired, he was baptized in a fountain near the sea. The inconsistency of urging the multitude to be baptized without delay, and of postponing Clement's baptism three months, needs explanation. Peter then addressed the elders and all the church after this manner:

Our Lord declared that the Wicked one, after disputing with him forty days without success, promised to send Apostles from among his subjects to deceive. (Query. Where?) Wherefore shun that Apostle or prophet who does not conform his preaching to that of James, who was called the brother of my Lord, and to whom was entrusted the administration of the church of the Hebrews in Jerusalem. This Simon is one of those Satanic Apostles, who comes in sheep's clothing, but inwardly is a ravening wolf.

Peter then baptized a multitude, celebrated the eucharist, ordained his host Maroones as Bishop, set apart twelve elders, designated deacons, and departed with a numerous escort for Antioch.

On the route to Antioch the party stopped one day at Orthasia and another at Antaradus. Then Peter sent Aquila and Nicetas on to prepare the way for him at Laodicea. After they had gone, Clement besought Peter to be allowed to become his servant. Peter smiled, and for once indulged in a joke. A servant for what? To

take care of his tunics, rings and sandals, to cook and prepare various dainty dishes? Why, he only ate bread and olives—rarely pot-herbs—and the one cloak he had on was all he owned. He and his brother Andrew were orphans who had to struggle through poverty and misfortune. Therefore, he would reverse the proposal, and become a servant to Clement.

This touched the tender-hearted Clement to tears. It was too great a condescension for the herald of God. But Peter insisted that it was only following out his Lord's commands, and Clement could only answer by saying that he was an orphan and wanted to look up to Peter as a father. This led to an inquiry into Clement's history, which he related as follows:

Clement's father's name was Faustin, and his mother's Mattidin. Faustin was foster-brother to Cesar, and Mattidin was also related to the emperor. Their first two children were twin boys, Faustinus and Faustianus; then came Clement. Some time after his birth, (in the "Recognitions" it is five years,) his mother told her husband that she had had a vision warning her that unless she straightway took herself and her twin sons away from Rome and remained away twelve years, they must all die a miserable death. The father loved his children dearly, but was persuaded to send wife and twins away to Athens, little Clement being kept at home. After a year he sent money to his wife, but the messengers who took it did not return, and no tidings came from wife or children. After four years he resolved to go himself in search of them, and placing Clement under guardians he set out at sea. But alas! Clement never heard from him again. It was now the 20th year since his departure, and Clement was twelve years old when his father left.

That makes Clement's age 31 or 32, and the time is but a few months after the crucifixion.

Peter wept. "If a worshipper of God," said he, "had suffered such an affliction, he would have assigned the cause of it to the Wicked one. It is the lot of the wretched Gentiles thus to suffer, without the comfort which the worshippers of God have, who by their afflictions expiate transgression."

An invitation now came to Peter and his companions to go the next morning to the island of Aradus, three miles distant, to see two great pillars of vine-wood and some works of Phidias. They accordingly went. On reaching the island, Peter not being attracted by the sights, turned his attention another way and met a woman begging. Questioning her he learned that her hands were disabled by her constant gnawing of them in her bitter anguish, and that but for lack of courage she would have ended her suffering by suicide. He asked if she hoped to escape worse suffering in Hades. She said she would willingly go to Hades if she could for one hour see her long lost sons. Peter suggested that he could give her a drug that would kill her without pain, and offered to do it if she would tell him what grieved her. The woman accepted the offer and said:

I am of noble birth, and became the wife of a man related to another man in authority. I first had twin sons, and then another son. My husband's brother was madly in love with me. In order to avoid him and all consequent trouble, I thought it best to leave the city with my twin boys. So for a plausible excuse I fabricated a dream warning me to depart, or a miserable death awaited us all. I told the false dream to my husband, and he being alarmed sent me and my two sons, with servants and money, to Athens, there to remain until the

oracle bade me return. We sailed, but were driven by adverse winds and shipwrecked on this island. I was cast upon a rock, but all the rest on board perished. As the day dawned I sought in vain for the bodies of my sons. The inhabitants took pity on me, and a poor widow of a lost sailor took me into her cottage, where I have lived ever since. Together we worked for a livelihood, but soon I lost the use of my hands by continually gnawing them, and now my companion is an invalid, so that begging is our only resource. Now give me the drug, and I will not only take it myself, but give it also to my companion, that we both may escape from this miserable life.

At this moment Clement came up, but Peter sent him away to the boat. Then he promised to give her the drug if she would give him the names of herself, husband and children, and the city whence she came. But she, not wishing to reveal them, gave false names and equivocated, saying that she was an Ephesian, and her husband a Silician. "Alas!" said Peter, "I thought that this day was to bring you great joy. There is a young man with me from Rome who says he has lost father, mother, and twin brothers, and his story is like yours." The woman swooned. As soon as she revived she asked, "Where is this youth?" Peter knowing that she had given false names, now required her to tell the truth. She said, "I am that youth's mother and his name is Clement." "That was the man," said Peter, "who just spoke to me." The mother wanted to go straightway to her son, but Peter made her promise to keep quiet when she saw him until they left the island. Then he led her toward the boat. Clement met them and tendered his assistance. As she touched his hand she gave a scream; and then calling him her son embraced and kissed him. He not understanding

it shook her off, but only partially, out of respect to Peter. "Alas! what are you doing?" said Peter; "shaking off your real mother!" Then the son embraced and kissed his long lost mother, and a great commotion arose among the people at the extraordinary scene.

The woman would not consent to leave the island without bidding farewell to her bedridden companion. So Peter ordered her to be brought on a couch, and when she came he cured her on the spot. Then Clement's mother asked him to heal her sore hands, and it was done. To the sailor's widow Clement gave a thousand drachmas and put her in care of the chief man of the city. The party then returned to Antaradus with Clement's mother. The rest of the day was spent in listening to a philosophical lecture by Peter.

The next chapter of our romance opens thus:

"Now at break of day Peter entered and said: 'Clement and his mother Mattidia and *my wife* must take their seats immediately on the wagon.'"

Hitherto until the discovery of Clement's mother yesterday, there has been no intimation of the presence of a woman in the party, much less of Mrs. Peter. Where, O where has she been during the three months past? Where indeed all the while since her mother was sick of a fever? (Matt. viii, 14.)

Well, the two women took their seats in the wagon with the rest of the party (which must have made a heavy load) and set out for Balanae. While on the road Mattidia (no longer Mattidin) for the first time asked her son how his father was. She had waited a day before making that important inquiry. Clement answered: "My father went in search of you and of my twin brothers and is nowhere to be found. But I fancy he must have died long ago, either perishing by shipwreck,

or losing his way, or wasted away by grief." At this his mother burst into tears. Why on earth hadn't she written to him at Rome during all the 24 years?

At Balanae the party stopped one night and then proceeded to Paltus and Gabala, and on the following day reached Laodicea. There they were met by Aquila and Nicetas, and it being a populous place Peter proposed to stay several days. Aquila and Nicetas asked Clement who that strange woman was, and were told she was his mother. Then Peter told them the story of her discovery and how she had been shipwrecked with her twin children, Faustinus and Faustinianus. In great amazement they both exclaimed, "Is this true or is it a dream?" "Unless we are asleep," said Peter, "it certainly is true." Then after a meditative pause they said, "We are Faustinus and Faustinianus;" and after a few further words of explanation both rushed in to see their mother. But finding her asleep Peter forbade them to wake her lest from sudden joy she might lose her reason. When she awoke Peter began to converse with her on religion and baptism, gradually leading on to the loss of her husband and sons; and when she had expressed her grief not so much at their death as at the loss of their souls, the two sons unable to restrain themselves longer, clasped their long lost mother in their arms and showered upon her tears and kisses. "What is the meaning of this?" said she. "Courage, O woman," said Peter; "these are your sons." The mother fainted and almost died for joy. When she revived she asked her children what happened to them after that disastrous night. Faustinus *alias* Nicetas told the story as follows:

They were picked up by pirates in a boat, brought to Cesarea, there cruelly treated, starved, and compelled to answer only to new names, until at length they were sold

to a Jewess named Justa, who adopted them and educated them in Greek learning. They were brought up along with one Simon, a magician, and came near being led away by him, but being warned by Zaccheus they had come to receive instruction of Peter and had become converted to his doctrines.

Mattidia was now impatient to be baptized so that she could be allowed at once to sit at the same table with her sons; but Peter required of her a fast of at least one day before baptism. The woman "swore" she had already fasted two days from excessive joy; and Mrs. Peter confirmed her statement "with an oath"—probably not a profane one such as her husband used on a recent memorable occasion. But Peter could not allow the two days' joyful fast to count, and therefore ordered her to prolong her fast one day more.

The rest of the day was occupied by Peter in discoursing on chastity and baptism. On the first question Mattidia was remarkably sound, as her whole life had shown. In regard to baptism Peter held that even if she had been drowned at sea, her dying on account of chastity would have made her watery grave a baptism for the salvation of her soul. By such sophistry he sought to evade the stultification of his reiterated dogma that an unbaptized person cannot be saved!

The next morning Mattidia was baptized in a sheltered spot on the sea shore. Her three sons went down to the water with their mother and the household, but retired because of the women and took a bath. Then having returned they all went to a secret place and prayed, after which all but Peter returned to their lodgings. He remained away several hours, and when he came back he administered the eucharist to the mother and sons, taking

care to put salt on the bread. Nothing is said about wine. Then he explained the cause of his delay.

He said he was met on the shore by an old man in the garb of a workman, who had concealed himself and watched what they were doing, and out of pity for their folly said he felt impelled to come and tell them there was no God nor Providence, but that all things were subject to genesis—*i. e.*, astrological destiny. Prayer was useless, for every one's destiny was fixed. Perhaps a man in such miserable attire as he was would not be believed when he said that he was once wealthy and pious, sacrificing to the Gods and giving liberally to the poor, and yet he was not able to escape his destiny.

Peter wanted to know what calamities he had endured, but the man wished to defer telling them until he had held an argument on the subject of genesis. So Peter opened on the negative, during which a crowd gathered around. While he did not profess to be able to refute genesis by science, he did aver that by prayer to God he could cure cases which the astrologers could not. Therefore it was blasphemy to say that all things are subject to genesis.

The old man in reply was compelled to dissent because his own personal experience was in favor of genesis. Formerly he had been an astrologer, and dwelt at Rome. There he had ascertained the genesis of a friend and his wife, of the family of Cesar; and now tracing their subsequent history, he found everything fulfilled in exact accordance with the genesis. The wife was to commit adultery with her slave, flee away with him, and perish at sea—which actually took place.

Peter asked how he knew it came to pass. The man said he learned from the husband's brother that the wife and two sons were sent to Athens in consequence of a pre-

tended dream of hers, and that the youngest son remained; but the husband not hearing any tidings of them for a long time, went in search of them, taking along with him as a companion the person now speaking. But not many days after landing at Seleucia the husband died of a broken heart.

Peter wished to know the names of the deceased man, wife and children. The old man gave the names, to wit: Faustus, Mattidia, Faustinus, Faustinianus, and Clement. Without saying any more except a few words of sympathy, Peter hastened to bring the news to the wife and sons.

They all shed tears together. In the midst of their lamentations in came the old man, attracted by the cries, and gazing at Mattidia he said, "What do I see?" Then taking a more careful look he suddenly embraced her, while she, recognizing him as her husband, returned his embrace with speechless joy. As soon as she could speak she said to him, "And these are our sons."

The children fell upon their father's neck and kissed him.

It is said that they recognized him "in rather an indistinct way," and yet the twins must have been at least seven years old when they last saw him, and Clement was twelve when his father left Rome.

Peter called Faustus (no longer Faustin) to account for deception in telling the story of another when he himself was the husband. Faustus said he did it because he was of the family of Cesar, and wanted to avoid discovery, for he had resolved never to return to his former state after such misfortunes.

The explanation was satisfactory, but Peter wanted to know now if Faustus was in earnest in regard to his belief in genesis. Faustus confessed that he had been in

earnest, having been initiated in the science of astrology by an Egyptian named Annubion who travelled with him at first in search of his wife and sons. "Are you not now convinced," said Peter, "that your doctrine of genesis has no firm foundation?" Faustus was compelled to admit that astrologers were sometimes mistaken—the result, perhaps, of ignorance; but he thought it was a science, nevertheless.

After some further words Clement spoke, saying that he understood the science well, and would like to discuss it with Annubion in presence of his father. Faustus inquired where Annubion was. Peter said he had learned that he was at Antioch with Simon, and when they reached there perhaps the discussion could take place.

The next day, from early morning till evening, Peter instructed Faustus in presence of his family in the doctrines of the true religion, but in order to give a fuller exposition of the doctrine of one God, he proposed to continue his discourse on the following day in public. Accordingly, at break of day, he went to the usual place. Just as he was about to begin speaking, a deacon came and announced that Simon had come from Antioch last evening, and hearing that Peter was going to speak on the unity of God, he was coming to listen. And hardly had the deacon spoken when Simon himself appeared, accompanied by Athenodorus and some other companions. At once Simon challenged Peter to a discussion. He had heard about Faustus, and fearing that the old man was not well posted, he wanted to take up the gauntlet on his behalf. Simon was considerably excited, and appealed abruptly to Faustus. The latter said he thought Simon was hardly in a fit temper for debate, but he ought not to feel any anxiety on behalf of one who was rather prepossessed in favor of the doctrine of many gods. So

after Faustus had explained his position further, it was agreed that Peter and Simon should discuss the subject, Peter to open.

The second discussion between Peter and Simon, briefly epitomized, is as follows:

PETER.—I assert that there is one God, who made all things, and that it is wrong to say or think there is another.

SIMON.—But the Jewish Scriptures say there are many Gods. The Jewish God speaks of other Gods like unto himself, as when he says, "Behold, Adam is become as one of us." And the serpent said, "Ye shall be as Gods." We also read in the Scriptures that "Thou shalt not revile the Gods," and many more like passages.

P.—The law says, "Behold the heaven of heavens is the Lord's thy God, and all that therein is," implying that if there are Gods they are under him. And again, "As I live, saith the Lord, there is no other God but me," and many more like passages.

S.—I have undertaken to prove that you are wrong in saying we ought not to speak of many Gods. I have adduced many passages from the Scriptures to show that they themselves speak of many Gods.

P.—But the Scriptures say, "The names of other Gods shall not ascend upon thy lips."

S.—And the Scriptures also say, "Thou shalt not revile the Gods." Do you not sin, therefore, in speaking against the Gods?

P.—Not in pointing out their destruction; for it is written, "Let the Gods who did not make the heavens and the earth perish." And again, "The heavens themselves shall perish, but Thou shalt remain;" that is, the one God, the Creator.

S.—Since then the Scriptures say at one time there are

many Gods, and at another there is but one; and sometimes that they ought not to be reviled, and at other times that they ought, do not the Scriptures themselves lead us astray?

P.—They do not, but they bring to light the lurking evil disposition against God. Each one finds in the Bible whatever opinion he wishes to have in regard to God. You mould from it the idea of many Gods, I of one. The human soul is clothed with the image of God for immortality, and if I abandon the parent of my soul he will abandon me to just judgment. If there be another God, let him put on another shape that I may recognize him. But he is a nonentity, except in the opinion of Simon.

S.—There are evidently two Creators, for the Scripture says, "And God said, Let us make man."

P.—That is, God said it to his Wisdom, as to his own Spirit or himself.

S.—But do not the Scriptures say there are other Gods?

P.—If they do, it is to try those who hear, as when it is written, "If there arise among you a prophet, giving signs and wonders....and he say to thee, Let us go after and worship other Gods....let thy hands be the first to stone him....Thou shalt know that he who tried thee, tried thee to see if thou dost fear the Lord thy God."

S.—By that rule your own Teacher was with reason cut off.

P.—Our Lord asserted no God but the Creator; he did not proclaim himself to be God, only the Son of God.

S.—Does it not seem to you that he who comes from God is God?

P.—It does not. What is begotten cannot be compared with the unbegotten or self-begotten.

S.—Is it not the same on account of its origin?

P.—That which is not alike in all respects cannot be called the same. The human soul came forth from God; it is the breath of God. Man is of the same substance as God, but men are not Gods. If you maintain that they are, then why not call Christ God? We recognize an unbounded God; there cannot be another unbounded Being, another God most high.

S.—Is "God" his ineffable name, which cannot be given to another?

P.—It is not—only a name given by agreement. It is the forerunner of the ineffable name.

S.—Do you really believe that the shape of man is moulded after the shape of God?

P.—I do.

S.—How then can death dissolve the body?

P.—When the body acts unjustly, the form of the just God takes its flight, and the body is dissolved.

S.—What necessity was there to give such a shape to man, who was formed on earth?

P.—It was done because of the love of God. All things superior to the flesh of man—sun, moon, stars, air, fire, water—minister to man. Behold in this the character of that God to whom you wish to persuade us to be ungrateful—against whom you have dared to be impious. You were the first to utter these impieties. And yet the earth continues to bear you; it opens not to swallow you, and fire from Heaven is not sent down to devour you.

S.—Since you cunningly hint that what is written in the Bible is not true, to-morrow I will show from the dis-

courses of your Teacher that he asserted that the Creator of the world is not the highest God.

Saying this, Simon departed. Then the people murmured, saying, "Why should he be permitted to come here and utter blasphemies against God?" Peter answered, "Would that they went no further than Simon. For there will be, as the Lord said, false apostles, false prophets, and heretics, and, as I conjecture, they find their beginning in Simon." Peter said this with tears, and having dismissed the multitude with groans, he went to bed without his supper.

The next morning Peter "rose earlier than usual," (that is, before cock-crowing,) and prayed. When he ceased, Zaccheus came in and told him that Simon was without, discoursing with about thirty of his disciples. Peter proposed to let him talk on till the people assembled, and in order to be the better prepared to meet him, he sent Zaccheus out to listen and report what Simon said. The report brought back by Zaccheus was in substance this:

Simon accused Peter of being a magician, and in proof of it said that while Peter was speaking Simon did not hear a word he said. This experience was only in hearing Peter; therefore it was his magical spell. Under pretext of making men wise, Peter puts them under a spell and brings before their minds a God with a terrible shape. But if God has a figure he is limited. How, then, can he be greater than all? Now the God who made the world was known to all the patriarchs. But Jesus had said, "No one knew the Father except the Son, as no one knoweth even the Son except the Father, and those to whom the Son may wish to reveal him." Only from the time of the Son's appearance could he reveal the unknown God. Therefore the Father was unknown to all who lived before the Son, and could not be he who was known

to all. And Jesus was inconsistent with himself in at one time representing God as terrible and just, and at another as long-suffering and good. The two attributes are opposed to one another. And Peter in maintaining that natural sight is better than ecstatic vision is in error, not knowing that the first is human and the last divine.

Peter being thus posted about Simon, prayed again for preparation, and then went out to meet him. His opening speech was to this effect:

Our Lord Jesus Christ in the limited time assigned him for preaching did not employ it in arguments or in the solution of problems, but rather in stating his doctrines to those who could understand him; and whenever we, his disciples, did not understand him—which rarely happened—we inquired of him privately. He sent us forth to teach and baptize, knowing that we could supply the proofs. His first great commandment was, "Hear God and serve him only"—meaning the Father. Our God has shape—not for use, but solely for beauty's sake. He has eyes—not for sight, for he can see everywhere without them. He has ears—not for hearing, for he knows everything without it. He moulded man in his own image, therefore he who worships God honors man.

But some will say, If God has a figure he is limited in space. What is space? The space of God is the non-existent, but God is that which exists, and the non-existent cannot be compared with the existent. Space is vacuity, and vacuity is nothing.

Some pretend to believe in a formless God. How can any one flee for refuge to such a Being? These persons say we ought not to fear but to love God—that fear strikes death into the soul. I deny it. Fear awakens and converts the soul. As the water quenches fire, so does the fear of God extinguish the desire for evil. He who

teaches fearlessness does not himself fear, and he who does not fear disbelieves in a judgment, strengthens his lusts, acts as a magician, and accuses others of the deeds which he himself does.

Simon here called Peter to order for personality. He must keep to the question. Peter, because he saw and heard his Teacher, professed to understand his doctrines better than one who had a revelation of them by vision or apparition. On that point Simon took issue. He who hears has to consider whether what is said is right or wrong, while he who has an apparition is inspired, knowing that it comes from God. Let Peter reply to this.

PETER.—That is not the original question you proposed to argue, but I will discuss it. I maintain that he who trusts an apparition is insecure, because it may be an evil demon or lying spirit that appears. There is no reflective power in sleep.

SIMON.—Do God-sent visions speak falsely?

P.—No; but how can any one know that his vision is God-sent?

S.—If the seer is just, his vision is true.

P.—Right; but is he just who needs a vision to learn the truth?

S.—Surely an impious man does not see a true dream.

P.—Not so. Many idolaters and adulterers have true visions and dreams. The impious Abimelech, moved by a wicked desire for Abraham's wife, was warned by God in his sleep not to touch her. Pharaoh had a dream which was interpreted by Joseph. That dream came from God. The tyrant Nebuchadnezzar saw in the fiery furnace the Son of God. To the pious man the truth comes naturally, not through dreams. Thus was the Son revealed to me when I said, "Thou art the Son of the living God." So God said to Aaron and Miriam, "If a

prophet arise amongst you, I shall make myself known to him through visions and dreams, but not so as to my servant Moses, because I shall speak to him in an [outward] appearance, and not through dreams, just as one will speak to his own friend." You see how statements of wrath are made through visions and dreams, but statements to a friend are made face to face, and not in riddles, visions, and dreams, as to an enemy. If therefore our Jesus appeared and spoke to you in a vision, it was as one who is enraged with an adversary. If apparitions are all sufficient, then why did Jesus abide and discourse a whole year to those who were awake? And how are we to believe your word when you tell us he appeared to you? Why should he do so to one who entertains opinions contrary to his teachings? But if you were thus taught by him and became his Apostle in a single hour—if you profess to love his Apostles and to interpret his sayings, do not contend with me who accompanied him. For you now stand in direct opposition to me, who am a firm rock, the foundation of the church. If you really wish to work in the cause of truth, come and work with us.

S.—Far be it from me to be your disciple. Do not think I am ignorant of what I ought to know. I only wanted to test your ability to prove that actual sight is more distinct than apparition. You have failed. To-morrow I shall prove that the Creator of the world is not the highest God, and that he is not good.

The third day's discussion began at daybreak, as before, and was to this effect:

S.—You maintain that the Creator of the world is the same as the law-giver, and that the law-giver is just. But if he is just, how can he be good? And if he is not good, then Jesus proclaimed another God when he said,

"Do not call me good, for one is good. the Father who is in the heavens." Now a law-giver cannot be both just and good, for these qualities do not harmonize.

P.—Let us understand what is meant by good. The Creator is good when he gives sunlight and rain to the just and unjust.

S.—Is it not wrong to give it to the unjust?

P.—What else could he do? By giving to all he gratifies the righteous, and is all the more long suffering to sinners, and in the last judgment he gives to each one what he deserves. Though justice and goodness are different, yet surely the same Being may be good in long suffering, and just in judgment.

S.—It seems to me impossible for a law-giver to be both just and good. When your Teacher said, "No one has known the Father but the Son," he proclaimed a Father yet unrevealed, of whom the law speaks as the highest—a Father who gave to his own Son, called Lord, the Hebrews as his portion, defining him to be the God of Gods. From this Son of the Lord came forth the law of the Hebrews. Other nations took their laws from other so-called Gods. But no one knew the highest Father, just as they did not know that his Son was his Son. And you yourself, in assigning the special attributes of the unrevealed Most High to the Son, do not know that he is the Son, being the Father of Jesus, whom you call the Christ.

P.—If you believe what you say, I will answer you. Otherwise you are talking nonsense and compel me to strike at empty air.

S.—It is from some of your own disciples that I have heard this.

P.—Do not falsify.

S.—None of your insolence.

P.—Unless you tell who said so, I say you are a liar.

S.—Whether I heard these doctrines from others or not, if they cannot be overturned they are true.

P.—Will you affirm that they are true?

S.—They seem so to me.

P.—Then if it belongs to the Son to reveal his unrevealed Father, you are impious in revealing him to those to whom he has not revealed him.

S.—But he wishes me to do it.

P.—When it is said the Son will reveal the Father to whomsoever he wishes, it means that such a one is to learn him not by instruction, but by revelation only. For a revelation is of something secretly veiled. But that person so receiving it cannot reveal it since he is not the Son, and therefore cannot know who are worthy of such a revelation.

S.—Indeed, though I am not the Son, I do know those who are worthy. But what do you understand by the words, "He reveals him to whomsoever he wishes?"

P.—Evidently *you* do not understand it. Let me show it to you. Do you maintain that the Son is just or unjust?

S.—He is most just.

P.—Then why does he not make the revelation to all?

S.—Because he wishes to do it only to the worthy.

P.—Must he not therefore know the mind of the worthy?

S.—Of course he must.

P.—See then why it has not been revealed to you: it is because you are not able to understand it. (Applause.)

S. (blushing and rubbing his forehead.)—The people seem to think I am conquered. Not so; the weakness of the defender is not decisive of the truth. I assure you I have judged all my hearers worthy to know the

unrevealed Father, but because I do so you are envious and angry.

P.—How do you know they are worthy when not one of them agrees with you, as they have shown by applauding me. A just God would not have revealed himself through a robber, but through his own Son.

S.—I shall now lay before you my real opinions. I maintain that there is some unrevealed power unknown to the Creator himself, even as Jesus has declared, though he did not know it, when he said, "No one knows the Father."

P.—Do not profess any longer that you know his doctrines.

S.—I do not profess to believe them, but I am discussing points in which he was by accident right.

P.—I know your opinions well. You hold that two angels were sent forth, one to create the world and the other to give the law, and that each having done his work proclaimed himself the sole Creator. And you claim to be the "Standing One." And you hold that the unrevealed Father is ignorant, and did not foreknow the ingratitude of his angels.

S.—Nonsense! How dare you, most impudent man, reveal to the multitude these secret doctrines?

P.—Why do you grudge them the benefit?

S.—Do you allow that such knowledge is a benefit?

P.—I do, for the knowledge of false doctrine is beneficial.

S.—How can you refute my proposition that your Teacher proclaimed a Father unrevealed?

P.—The saying, "No one knows the Father," &c., admits of many interpretations. It may apply to all the Jews who think that David is the Father of Christ, and do not know that Christ is the Son of God. Or, again,

Christ being the Son from the beginning, was appointed to reveal the Father to the worthy patriarchs. But how impious is your position! You make Jesus reveal to the unjust and unbelieving secrets which were withheld from the pious patriarchs. Such a position is befitting one who has come to hate the pious.

S. (with vexation.)—Blame your own Teacher, who said, "I thank thee, Lord of Heaven and earth, that what was concealed from the wise thou hast revealed to sucking babes." (Matt. xi, 25.)

P.—That does not point out another God, for the concealed things may be those of the Creator (Demiurge) himself. Isaiah [David] said, "I will belch forth things concealed from the foundation of the world." (Ps. lxxviii, 2.) How was the Creator ignorant of them if Isaiah (!) was not? But our Lord did not use the words, "*what was* concealed," but "*thou hast* concealed," implying that the things were once known to the wise, but were now concealed from those who shut up the kingdom of heaven. When Isaiah says, "Israel hath not known me," he does not indicate another God who is unknown, but as a sinful nation they did not know him. Some sinned supposing God, being good, would not punish them; others falsely imputing wickedness to God, did what they supposed he did. As to such it might reasonably be said, "No one knoweth the Father but the Son," for had they known him they would not have sinned by trusting to these falsehoods written against God. Therefore said Jesus, "Ye do err, not knowing the true things of the Scriptures," and again, "Become experienced bankers;" that is, to detect the spurious parts of Scripture.

S.—So long as I did not know that you held these opinions in regard to the Scriptures, I endured you and discussed with you; but now I retire. [Peter had avow-

ed them in the former discussion.] Indeed, I ought to have withdrawn at first when you said you would believe no one who said anything against the Creator, or angels, or prophets, or Scriptures, or priests, even though he worked miracles. Holding such a position it is useless to argue with you. [Query, When did Peter so express himself?]

P.—Hold on Simon—one word further. I shall not give up my God, however wicked you make him out to be. And if perchance there be another higher Being, he will welcome me all the more that I love my own heavenly Father. But you who have abandoned your own natural Creator, he will not welcome, because he knows you would one day abandon him. O! Simon! you are not aware that you are the servant of wickedness.

S.—Whence then has evil arisen? Tell us that.

P.—Come to-morrow, Simon, and I will explain that.

S.—I will do as I please.

The discussion had lasted from daybreak till evening, and all of Simon's adherents were won over to Peter.

Peter came forth earlier than usual the next morning (which means before daybreak) and found Simon with many others waiting for him. Saluting the multitude he began to speak, but was interrupted thus by—

Simon.—Pass by your long introductions and answer me directly this question: Do you believe there is any Prince of evil or not?

Peter.—I certainly do, for my master said so repeatedly.

S.—How has he come into existence?

P.—I do not dare affirm what has not been written. It is dangerous to discuss too daringly in regard to God.

S.—Permit me to run the risk. You seek a pretext for avoiding the question, on the ground that the Scriptures

are silent. Scripture then aside, is not the Devil either originated or unoriginated?

P.—One or the other, of course.

S.—Well, then, if he is originated, either the Creator made him, or he made himself, or he came by chance, or he is a mere relative thing, or he always existed. Now if the Creator made him he is to blame.

P.—No; his service might be an absolute necessity. But if he always existed it might be inconsistent with God's nature to kill him. If God has not the power to do it, but the will, he is nevertheless good. But a Being who is able, but does not do it because he takes pleasure in the Devil's deeds, is certainly wicked. A God willing but unable, is better than a God able but unwilling.

S.—You are wrong when you speak of your God as a loving Being.

P.—But you, hating God whom you have not known, are a wicked blasphemer.

S.—Do you liken me to the Author of evil?

P.—I am sorry to say I have found no one worse than you. You beat the Devil in daring to speak against God.

S.—I can't spend all my time in praising that God whom I do not know.

P.—You speak against God through ignorance and wickedness, with no fear of the judgment.

S.—Don't imagine that you frighten me. For truth's sake I will not shrink from danger. Reply if you can to my propositions. If the Devil was begotten by God, his vices are God's vices.

P.—Not at all; many good fathers have wicked children.

S.—You are foolish in taking human examples when discussing God.

P.—The very term "begotten" is a human characteristic, and the qualities, good, evil, intelligence, life, all

belong to man. All we have to do, then, is with God's will.

S.—You will not force me to inquire into his will alone. Only the better attributes of man are the attributes of God.

P.—Then God alone is the cause of all good things.

S.—Consequently some other principle begot the Devil, or else he was unbegotten.

P.—No other power begot him, nor is he "unbegotten." God produced four "substances," namely, heat and cold, moisture and dryness. Being simple and unmixed, their nature was indifference; but being mixed they became a living being, possessing freedom of the will. In that way the Devil may be said to be begotten of God, but God is not the author of the evil volition. The evil being was not an accident—not a thing contrary to God's determination. If so, such beings might continually arise and war against God.

S.—But what if matter, being coeval and coequal with God, produces his foes?

P.—If matter is eternal, it is the foe of no one, but is impassible and blessed. Does not matter love the Creator when it nourishes all his creatures? And does it not fear him when it trembles, as in earthquakes?

S.—But what if matter, being lifeless, possesses a nature capable of producing both evil and good?

P.—Being lifeless and insensible, it is neither good nor evil—does not act by free choice.

S.—But if God gave it life, is he not the cause of the evil it produces?

P.—The evils of which you speak—poisonous serpents, deadly plants, demons and what not—would not have been injurious had not men sinned, for which reason death came. But why, you will ask, was man created

capable of death? It was because of free will; for if we were not mortal we could not be punished for our voluntary sin, and thus wickedness would still more prevail.

S.—If God made the angels free agents, and the wicked one fell, why has the latter been honored with a post of command? Does not God thereby take pleasure in him?

P.—In ordering the Devil to punish sinners, God is not unjust. He perchance foresaw the Devil's usefulness in this regard. It is only a temporary honor anyhow.

S.—Is not the sole government of God destroyed when the power of matter rules along with him?

P.—The superior rules the inferior; the Creator of matter rules matter.

S.—Is the Devil, then, a mere relation, and in this way wicked, as water is injurious to fire, but good for thirsty land, or as theft and murder are evil, but gratifying to the one who commits them?

P.—Self-restraint is a punishment, but not an evil. We ought to deny ourselves short-lived pleasures that we may escape eternal punishment.

S.—Who is to settle the question of what is good? In Persia men marry their own mothers, sisters, and daughters.

P.—They are a mere fraction of mankind, and fail to see the iniquity of their abominable custom. That theft and murder are evil is shown by the fact that no one wishes to suffer them himself. Even if no one were ever to confess that sin exists, it is right to look forward to a judgment for sin. Our Lord explained to us privately these mysteries, but to such as you it would be impious to make known the hidden truth. But let me ask you, is evil the same as pain and death?

S.—It seems so.

P.—Then it did not always exist. When man becomes immortal the reason of pain and death will appear.

S.—But in this world do not lust, anger, grief, and the like, often cause disease and death?

P.—Yes, in consequence of ignorance and foolishness. But they are accidental and temporary, and work for good. At the beginning men lived long and had no diseases.

S.—Does not the inequality of lot seem to you most unjust?

P.—You are digressing. But perfect piety could not exist were there no sick and needy.

S.—Are not the poor and sick unfortunate?

P.—If their humiliation were eternal, their misfortune would be great. He who dislikes his lot can appeal.

S.—What do you mean by that?

P.—That is another topic, but I can show you how, by being born again and living according to law you may obtain salvation.

S.—Well, now, Peter, by questioning you on various topics, I have discovered the whole range of your ignorance. Allow me now to retire for three days, and I will come back and show you that you know nothing.

But before Simon retired, his old friend Faustus addressed him, saying that he was now convinced that Peter was right. Indeed, Simon ought to feel ashamed, he was so badly defeated. Faustus did not believe Simon would return to the discussion.

Simon hearing this gnashed his teeth with rage and went away in silence. But Peter received the congratulations of the multitude, and at the special request of his more intimate friends, promised to give them a private exposition of his own *genuine* belief in regard to evil.

But as he was fatigued he would now retire to rest, and in the night rise and discourse to them.

Accordingly, in the night Peter arose, wakened his companions, and explained his *real* views of the origin of evil, which he said he had already hinted at in his talk with Simon. God appointed the present world for the Evil one, because it was small and transient, but the world to come for the Good one, because it will be great and eternal. He made man free to obey or disobey, to choose the good or the evil. If he chooses the evil he becomes the servant of the Evil one, who rejoices in punishing him, thus accomplishing God's will. But the sinner may be saved by repentance, though he may have to undergo punishment for sins committed. So also the Devil, having served God blamelessly to the end of this present world, can become good by a change of composition. For indeed he does not do evil, since he has received power to afflict lawfully.

We ought not to attribute to God all the qualities of man. Man's body changes—God does not; but see how he changes substances. By his incorporeal mind air is converted into dew, dew is thickened into water, water compacted becomes earth and stone, and stones by collision strike fire. So air ends by being converted into fire, and water becomes its opposite, fire. Much more can God convert himself into whatsoever he pleases.

The Evil one was begotten by the combination of the fourfold substance created by God; but the evil disposition was not begotten by God nor by any one else. It was the accidental result of the combination. But the good one not being the result of accident, is really God's son. But as these doctrines are unwritten, and are confirmed to us only by conjecture, let us by no means deem them absolutely certain. Nor do I state them to any but

the most trustworthy after trial. And they are only to be reflected upon in silence, not rashly asserted, lest one should err and suffer punishment thereby.

But some will ask, Why, if the Devil does no evil but accomplishes God's will, is he to be sent to hell with sinners? This is the answer: The Devil, having an evil disposition, delights to go down into darkness with his fellow-demons, for darkness is dear to fire. And only by being sent to hell can his evil disposition be changed by another combination into a disposition for good. The change of Aaron's rod into a serpent, and back again into a rod, foretells a future change in the disposition of the Devil.

Question by Joseph: Why is it, Peter, that when you give the same discourse to all, some believe, and others do not?

Peter.—Because my discourses are not charms, and men's wills are free.

The midnight homily was here interrupted by the announcement that Appion had come from Antioch with Annubion, and was lodging with Simon. Clement's father asked permission of Peter to go and salute his old friend Appion, and perchance he might persuade Annubion to discuss genesis with Clement. Peter allowed him to go. Then resuming his discourse he talked till daybreak, when Faustus returned, apologizing for staying away so long. But to the amazement of all except Peter, though it was the voice of Faustus he had the form of Simon. Faustus himself, unaware of the change, was astonished to see his sons fleeing from him. But Peter knew what was the matter: the form only, not the voice, could be affected by magic. To his pure eyes the form of Simon did not appear.

And now came a messenger from Antioch who said that

Simon had wrought up the people of that city to such hatred of Peter that it would be unsafe for him to go there till the excitement was over. Fortunately, Cornelius of Cesarea, he who was cured of a demon by our Lord, arrived at Antioch on governmental business, and the brethren asked him secretly what to do. He devised a plan to drive Simon away by pretending to be in search of him, by order of the Emperor, to put him to death. Simon and his disciples hearing this, ran away.

Peter saw through it all. Simon had changed the form of Faustus in order that the latter might be put to death in Simon's stead. Faustus was appalled.

Soon Annubion entered and announced that Simon had fled to Judea. Annubion, seeing the distress of Faustus and his family, stood speechless. Peter comforted them with the promise that God would vouchsafe some occasion for restoring Faustus to his former shape. But he chided him with disobedience in associating with the magician, when he obtained leave only to see Appion and Annubion. Faustus confessed his fault, and Annubion begged Peter to forgive the unfortunate old man, who, after all, was not much to blame, for it happened in this way: When Faustus came to see them, Simon happened to be present, being about to run away to escape the detectives. Seeing Faustus he said to them, "Make him share your supper, and I will prepare an ointment for him to anoint his face, which will make him appear to have my shape. But I will anoint you with the juice of a plant, by which you will not be deceived by his new shape." The fear of Simon and the want of time prevented their revealing the plot to Faustus, though Annubion hinted to him Simon's design. But when the thing was done Annubion pretended to be sick, in order to in-

duce Faustus to go back to Peter without delay, hoping thus to get him out of harm's way.

Peter now promised to restore Faustus on condition that he would follow his directions, namely: To take his wife and two elder sons and go to Antioch, where he would be recognized as Simon; then to publicly proclaim that all that he (Simon) had said about Peter was false, and beg pardon for the hatred he had caused against the true Apostle of the true Prophet; then to confess that he (Simon) was a magician and a deceiver, who hoped by repentance to wipe out his former sins; then when the feeling of hatred against Peter had been replaced by a longing to hear him, to send for him immediately.

Faustus's wife was loth to go with her husband lest she should seem to be Simon's concubine, but her scruples were overcome by Annubion, who promised himself to go with her. So they went.

Early the following day, Appion and Athenodorus, who had conveyed Simon to Judea, returned to search for Faustus, and meeting Peter he invited them in. Having sat down they inquired, "Where is Faustus?" "We don't know," said Peter, "for since the evening when he went to you he has not been *seen* by his kinsmen. But yesterday morning *Simon* came in search of him, and when we made no reply to him, something seemed to come over him, for he *called himself* Faustus; but not being believed, he wept and lamented, and threatened to kill himself, and then rushed out in the direction of the sea."

This ingenious falsehood deceived the two men, and they were unable to conceal their chagrin. Appion was upon the point of saying "It was Faustus," when his companion quietly remarked that they had heard that Faustus had gone away with Simon, wishing to see his

sons no more, since they had become Jews; and now since he was not here the rumor might be true. Clement coolly replied that if his father had seen fit to do so, his sons did not care for him. Hearing this the two men went away as if irritated at Clement's lack of filial love, and it was ascertained the next day that they followed Simon to Judea.

Ten days passed. Faustus had fulfilled his mission at Antioch with such success that the people were ready to lay hands on him as the Samaritan impostor; therefore he begged Peter to come at once if he wanted to see him alive. Accordingly Peter appointed a Bishop at Laodicea, and after three days spent in baptizing and healing he hastened to Antioch.

Here ends our story, as told in the "Homilies," but the "Recognitions" add that Peter converted and baptized ten thousand men at Antioch, restored Faustus's form, and ordained Theophilus Bishop, whose episcopate began A. D. 168.

Post-Preface.

As a Preface is generally the last thing read, and often ought to come in at the end, we now append the Preface to our Romance. It is taken from a real preface to the "Homilies," consisting of two letters addressed to Bishop James, one written by Peter and the other by Clement.

Peter addresses James as "the Lord and Bishop of the holy church," and begs him "not to communicate to any one of the Gentiles the books of *my preachings* which I sent you, nor to any one of our own tribe, before trial," but to commit them to the worthy ones, as "Moses delivered his books to the seventy who succeeded to his chair." Peter is anxious that no one should teach "unless he has first learned how the Scriptures must be used,"

and is annoyed at some of the Gentiles who have rejected "my legal preaching" and followed "certain lawless and trifling preaching of the man who is my enemy"—meaning Simon Magus. Others, he says, have undertaken "to explain my words, which they have heard of me, more intelligently than I who spoke them, telling their catechumens that this is my meaning, which indeed I never thought of." Therefore again he beseeches James not to communicate the books to any one until he has been tried and found worthy to be trusted with them.

Following this letter is a report of its reception by James and his consequent action thereon. Calling his elders together he read the letter to them, and proceeded to carry out its object. The custody of Peter's books was to be committed only to one who is "circumcised and faithful," and to him not all at once, so that if he be found imprudent the rest might be withheld. His term of probation was to be at least six years, after which he was to be initiated, as James had been, not by swearing, for that was "*not lawful*," (James v, 12,) but by standing by the water and repeating a form of *adjuration*, the main features of which are literally as follows:

I take to witness heaven, earth, water, and air, that I will always be obedient to him who gives me the books of the Preachings; that I will not communicate them in any way, nor let any one see them, except him whom I shall ascertain to be worthy after a probation of not less than six years; that if it should ever seem to me that the books are not true I will give them back and still keep this covenant; that when I go abroad I will carry them with me, or such of them as I have, or will deposit them with my Bishop; that even though I should come to the acknowledgment of another God, I now *swear* by him also [though swearing is "not lawful"] that I will keep this covenant; and if I shall lie, I shall be accursed living and dying, and shall be punished with everlasting punishment.

To the elders who heard this adjuration "in an agony

of terror," James explained that it was necessary thus to preserve the books from perversion and corruption by daring men.

The letter of Clement which follows is addressed "to James the Lord, and the Bishop of Bishops, who rules Jerusalem, the holy church of the Hebrews, and the churches everywhere." It recites that Simon, surnamed Peter by our Lord, was commanded to enlighten the darker part of the world, namely the West, and was enabled to accomplish it, having come as far as Rome; that when he was about to die he suddenly seized Clement's hand in the presence of the church, and praising him as most pious, pure and philanthropic, named him as the proper one to preside over the church. Clement begged to decline, but Peter pressed the office upon him with still greater praises of his fitness, and in a charge of great length defined the duties of Bishop, of presbyters, deacons and catechists. Among other duties Peter enjoined that of "praying so as to be heard," and of hostility to the Bishop's enemies.

Having ended his charge Peter laid his hands on Clement and compelled him to sit in his own chair, and then said:

"I entreat you, in the presence of all the brethren here, that whensoever I depart this life, as depart I must, you send to James the brother of the Lord a brief account of your reasonings from your boyhood, and how from the beginning until now you have journeyed with me, hearing the discourses preached by me in every city, and seeing my deeds. And then at the end you will not fail to inform him of the manner of my death, as I said before."

In obedience therefore to this request Clement wrote and sent the books, inscribing them "Clement's Epitome of the Popular Sermons of Peter." But inasmuch as Pope Peter, according to tradition, survived Bishop

James at least four years, it would be fitter to name the work "Pseudo-Clement's Pious Frauds." Nay, more; inasmuch as there never was nor could have been a Galilean Apostle Peter, the whole story of Clement is no truer than that of the Gospels.

Variations of the Other Version.

The story as told in the "Recognitions" differs from that of the "Homilies" in many important particulars, a few of which we will now point out.

I. Clement was not driven by stress of weather to Alexandria. It was Barnabas himself who proclaimed to the people of Rome, "The Son of God *is now* in the regions of Judea." He sailed back directly to Cesarea and was followed in a few days by Clement, who reached there in fifteen days.

II. Simon put off the discussion with Peter "seven days," or "till the eleventh of the month"—not "till to-morrow, to-day being his Sabbath, which occurs every eleventh day," as in the "Homilies."

III. Peter's exposition of the faith to Clement takes a much wider range than in the "Homilies," and the points we deem most worthy of notice are these:

1. The only difference between the Jews and the disciples of Jesus is the belief that Jesus was the Prophet foretold by Moses.

2. Seven years have elapsed since the death of Christ.

3. James was ordained Bishop of Jerusalem by the Lord, *i. e.*, his brother.

4. The Sadducees took their rise just after the death of John the Baptist, the first of them being Dositheus, John's successor, and the second Simon Magus.

5. The successor of Judas was "Barnabas, who is also called Matthias." In Acts i, 23–26, we read that Barsa-

bas, alias Joseph, alias Justus, was counted out in the holy raffle, and Matthias without an alias won the bishopric.

6. A long account is given of a discussion between the Jewish priests and the Apostles on the steps of the Temple, each of the twelve speaking in turn. Peter made the final speech, which enraged the priests, but the tumult was quieted by Gamaliel, who was secretly a disciple. Through his artifice the next day the discussion was resumed by "Archbishop" James single handed, who kept it up for seven days, when it was suddenly ended by a riot headed by a so-called "enemy," who knocked James down the steps and left him for dead, but fortunately the prelate's principal injury was only a lame foot.

7. This "enemy," though not named, answers to Saul, afterwards called Paul, who had been commissioned to arrest the disciples of Jesus by the chief priest Caiaphas, the very person who had challenged the Apostles to this discussion.

8. Before daylight the next morning the disciples to the number of 5,000 fled to Jericho, where, after staying three days, Gamaliel sent word secretly that the "enemy" was about to go to Damascus in quest of Peter. Thirty days later Saul was on his way, and passed through Jericho, but Peter happened just then to be out of town; so he providentially escaped the clutches of Paul.

9. Archbishop James then sent for Peter, saying that Zaccheus had written from Cesarea that Simon was subverting many people, and claiming to be the *Stans*, that is, the Christ, therefore Peter must go without delay and confute the great fraud.

10. Peter obeyed the summons, and in six days reached Cesarea; the next day he received a challenge from Simon for a disputation.

11. The date of Saul's persecution is commonly fixed about A. D. 35–37, and this agrees with the prior statement of a lapse of seven years from the crucifixion, A. D. 29. But yet only about a month had elapsed since Clement heard Barnabas proclaim in Rome, "The Son of God *is now* in Judea."

IV. The number of Peter's attendants is twelve, including Clement; in the "Homilies" it is sixteen without him. The names agree, except one, Nicodemus.

V. Peter wishing to learn something about Simon's character, Niceta(s) and Aquila, who had been his disciples, narrated his history, differing in some points from that in the "Homilies," as for example:

1. The number of members of the Society of John the Baptist was thirty men and one woman called Luna. In the "Homilies" the number is one less, and the woman's name is Helena. Query: If *Selene* (moon) was the Greek name, *Luna* would be the Latin translation.

2. Simon was initiated after the death of John through the favor of Dositheus. He soon fell in love with Luna and sought to supplant Dositheus. Confiding to Niceta and Aquila his design he promised them the highest honors if they would aid him. He boasted to them of his magical powers, by which the glory of their sect would be established. In addition to the wonders mentioned in the "Homilies" he could render himself invisible, could fall headlong from lofty ledges without harm, could cause a beard to grow on little boys, could make trees grow and bear fruit at once, and could bore through rocks and mountains. Elect him chief and he would make and unmake kings, and be worshipped as God.

3. Niceta and Aquila, though they knew that the production of sprouts and the boring of mountains were nothing new, having been done since the days of their

fathers, nevertheless connived at Simon's deception of others, and even told many lies themselves on his behalf. He then claimed to be the *Stans* or Standing one, and his dupes began to believe him to be God himself. But when Aquila and Niceta asked him to explain the magic art by which he conjured up the soul of a murdered boy, Simon avowed that he was no magician at all, but the son of a virgin, being conceived before his mother was married, and that he only pretended to be a man. Indeed he himself had formed a new human creature, a boy, and produced a much nobler work than God the Creator.

VI. There is but one discussion between Peter and Simon, and it differs materially from the two reported in the "Homilies." We will notice only two or three points:

1. Simon undertook to give an idea how it was possible to know the unknown God, namely, by a reaching forth of the senses, as when one is in a revery and does not see things present. Peter replied that he once was in such a revery while at Capernaum on a rock fishing. He was so absorbed in thinking of Jerusalem, where he had often gone to make offerings and prayers, that he did not feel the fish bite. At the same time he was thinking of Cesarea, where he had never been. While in this revery his brother Andrew nudged him and told him what a big fish he had caught. Angry at having his revery disturbed Peter rebuked Andrew. But the latter in turn warned Peter against giving way to such moods, for they who did became possessed of demons and saw things that had no existence. And, indeed, so it proved in regard to Cesarea, which was not at all like what Peter's fancy pictured it. So doubtless it would be with Simon's heavenly visions—he only saw what he had seen on earth.

2. The discussion is more acrimonious than in the "Homilies." Simon denies the existence of evil and the soul's immortality. Peter calls him an infidel and a deceiver who had only asked questions for the sake of contradiction and had proved nothing. Simon being about to withdraw because Peter got angry, (though he said he only made believe angry,) Peter surprised him by charging him with having in his bed-chamber the image of a murdered boy, and proposed to go with a committee of ten straight to Simon's house and see it. This caused Simon to grow pale, and fearing exposure he professed the most abject penitence and wanted to become Peter's pupil. But Peter having no faith in Simon's sincerity only reiterated the charge, saying that he had learned from Simon's former associates what he had been doing in secret. At this Simon became very angry, and throwing off all disguise he heaped curses on Peter and asserted his own miraculous power and divinity in this wise:

"I am the first power, who am always and without beginning. But having entered the womb of Rachel, I was born of her as a man, that I might be visible to men. I have flown through the air; I have been mixed with fire and been made one body with it; I have made statues to move; I have animated lifeless things; I have made stones bread; I have flown from mountain to mountain; I have moved from place to place, upheld by angels' hands, and have lighted on the earth. Not only have I done these things, but even now I am able to do them, that by facts I may prove to all, that I am the Son of God, enduring to eternity, and that I can make those who believe on me endure in like manner forever. But your words are all vain; nor can you perform any real works, as he also who sent you is a magician, who yet could not deliver himself from the suffering of the cross."

Peter retorted that Simon was evidently only a magician, and if he denied it let them all go to his house and see the proof for themselves. Boiling over with rage Simon continued to curse Peter until the people in indig-

nation drove the blasphemer out of the court, and only one person followed him.

3. In Peter's doctrine of pairs, the first being evil and the second good, he enumerates ten as in the other version; but only four of them agree, and the only pair which agrees both in order and name is the last, namely, Antichrist and Christ.

VII. A deserter from Simon's camp announced that he had set out for Rome, where he predicted he would receive divine honors and be reckoned a God. Thereupon Peter resolved to follow him, but for the sake of the brethren he would remain three months in Cesarea. And he did so remain, nor did he meet Simon again as reported in the "Homilies," though he followed his track to Tripolis and Antioch.

VIII. Clement describes ten books which he wrote of Peter's preachings at Cesarea, and sent to James. These, if they ever existed, are conceded to be different from the ten books of the "Recognitions."

IX. Stoppages of one day at Dora, and of ten at Ptolemais, (Accho,) are not mentioned in the other version, but are in fact precluded by the circumstances.

X. Peter says that Mesraim, from whom the Egyptians, Babylonians and Persians are descended, was called Zoroaster by the Greeks. In the "Homilies" the name is Nebrod (Nimrod.)

XI. The word "Christian" is put in Peter's mouth several years before the disciples were said to have been first so called at Antioch.

XII. Peter forbids the recognition of any Apostle besides the twelve, corresponding with the "twelve months, the accepted year of God," and of any teacher not duly accredited by James of Jerusalem or his successor. This is intended, of course, to exclude Paul, whose claim was

not generally accepted till near the end of the 2d century. And it is worthy of note that of the first fifteen bishops of Jerusalem, as named by Eusebius, all are Jews, and that after the death of James's successor, Simon, which is fixed about A. D. 100, the average term of the remaining thirteen is only two years and eight months.

XIII. It was not Peter alone who first met the poor old workman, as stated in the "Homilies," but the three sons were all present, and it was they, not Peter, who discussed genesis with the old man. The discussion lasted three days before the recognition, and it was in answer to Clement, not Peter, that the old man told the story of the fate of his wife and children. The three sons discovered that he was their father, and were going to make themselves known, when Peter restrained them and performed his part in the drama, thus:

PETER. What was the name of your younger son?

OLD MAN. Clement.

PETER. If I shall this day restore to you your most chaste wife, and your three sons, will you admit that there is nothing in your genesis?

OLD MAN. That is impossible.

PETER. Let all here present witness that I know this man's story better than he does. He is a Roman citizen, related to Cesar, and his name is Faustinianus. His wife was also a woman of rank, named Matthidia. She had three sons; the younger is this man Clement; the two elder are these men, Aquila and Niceta, formerly called Faustus and Faustinus.

There are many more discrepancies and contradictions in the two versions of this remarkable romance. Simon Magus no doubt existed and began to flourish before A. D. 30, (as will be shown in the next chapter,) but Peter is undoubtedly a myth.

CHAPTER XLIV.

THE GNOSTICS.

Gnostic, from *gnosis*, knowledge, was a term applied to a number of the earliest Christian sects. Their system was a combination of Oriental theology and Greek philosophy with allegorical Judaism and the recognition of Christ as one of the *Eons*, or eternal creative powers emanating from the Supreme Deity. The sects were divided in opinion as to the nature of Jesus Christ. Some believed in a twofold nature, one heavenly and the other earthly, which were united in his person at his baptism in the Jordan and were separated at the crucifixion. Others held that his manifestation in the flesh was a mere shadow and delusion.

Church historians strive to make it appear that Gnosticism did not originate until many years after the crucifixion; and yet they concede that in the 2d century it had spread over the whole civilized world. (Chamb. Enc.) How it gained such headway in the short space of one hundred years or less, is almost as great a mystery as the boasted spread of the gospel "throughout the whole world," (Rom. i, 8,) and the preaching of it "to every creature under heaven" (Col. i, 23) in the brief period of thirty years. But we know the statement of Paul to be false, and we know further that in the 2d century Orthodox Christianity, so-called, had but a feeble foothold, while Gnosticism prevailed mightily.

A priori, therefore, we affirm that Gnosticism existed long before the Christian era; and *a posteriori* we now proceed to prove it.

In Acts viii, 9–24 we read of Simon the sorcerer who had for a "long time" bewitched the people of Samaria.

This was within a year after the crucifixion. (See marginal chronology.) Now whether we allow for the ministry of Jesus one year, according to the Synoptics, or three and a half, according to John, it is evident upon the statement of Acts that Simon had been practising his arts and propagating his religious system before Jesus began to preach. In other words, Simon preceded Jesus.

This also further appears from the "Story of Clement of Rome," which brings Simon and Peter together in the very year of the crucifixion, and introduces Simon as a magician of long practice. Moreover in the Apocryphal "Acts of Peter and Paul," Peter says to Nero, "there were before us false Christs like Simon." But aside from this fictitious evidence, the fact attested by Justin and others of Simon's appearance at Rome in the reign of Claudius, (A. D. 41–54,) where he was honored by a statue, makes it quite certain that he must have been in his prime as early as A. D. 29.

Now not only was this Simon a magician but a Gnostic, as appears from the "Homilies" and "Recognitions" of Clement, and from the united testimony of the Fathers. The discovery in 1842 of a complete copy of the "Refutation of all Heresies," written by Hippolytus about A. D. 230, throws a flood of light on Gnosticism. He traces the so-called heresy far back of Simon, and finds its origin in astrology. He describes five distinct successive sects of Gnostics prior to Simon, as follows:

1. The Ophites, (serpent worshippers,) he says, were the grand source of the heresy, but of these he gives but little account.

2. The Naasseni, whose name likewise implies serpent worship, also styled themselves Gnostics, and claimed to have sounded the depths of knowledge. To them were handed down through a woman named Mariamne the

numerous discourses of James the brother of the Lord. They sang hymns to Adam, an ideal hermaphrodite man, the originating cause of all things. They divided this divine man into three parts, namely, rational, physical, and earthly. All these qualities descended into Jesus, the son of Mary. They had a "Gospel of Thomas," from which Hippolytus quotes a passage, which however does not agree with anything in the Apocryphal Gospel of that name now extant.

3. The Peratæ, whose founder was Euphrates the Peratic, recognized three Gods, three Logoi, (Words,) three Minds, three Men, and maintained that Christ, who was uncreated, and had a threefold nature, a threefold body, and a threefold power, came down from above in the time of Herod. In Christ "dwelt all the fullness of the Godhead bodily"—the entire divine Triad. The universe consisted of Father, Son, and Matter, the intermediate Son being the Word and the Serpent, without whom no one could be saved. Hippolytus quotes a long passage from one of their books, and also a sentiment attributed to the sect, which is found in the Sibylline Oracles.

4. The Sethians had a book entitled "Paraphrase of Seth," and their system was made up of allegorical Judaism and heathen mythology applied to Christ.

5. The Justinians, founded by Justinus, like the prior sects recognized a triad of principles. They had a book called "Baruch," and they held that in the days of Herod Baruch was sent down by Elohim, and coming to Nazareth he found Jesus the son of Joseph and Mary, a child of twelve years, feeding sheep. To him he delivered this message:

"All the prophets anterior to thee have been enticed. Put forth an effort, therefore, Jesus, Son of man, not to be allured, but preach this word unto men, and carry back tidings to them of things per-

taining to the Father, and things pertaining to the Good One, and ascend to the Good One, and sit there with Elohim, Father of us all."

Obeying the angelic message, Jesus proceeded to preach. This excited the anger of Naas, (the Serpent,) who, not being able to seduce Jesus, caused him to be crucified.

All the foregoing sects of Gnostics preceded Simon Magus, the founder of another sect, and from him down to the middle of the 3d century we find a succession of distinguished Gnostic teachers, more than twice outnumbering the Orthodox Fathers in the same period. Now, had Gnosticism prevailed over Catholicism and continued down to our time, is it not certain that it would have claimed and proved its origin prior to the Christian era? And with what consistency could it have asserted the existence of even a phantom Jesus in the days of Pontius Pilate? Would it not have been compelled to place the advent of its Christ long before the 15th year of Tiberius Cesar?*

CHAPTER XLV.

CONCLUSION.

Jesus Christ, born of the Virgin Mary in the days of Augustus Cesar, and crucified under Pontius Pilate, is doubtless a creation of the 2d century.

The New Testament Epistles and Apocalypse, most of which were written before the end of the 1st century, contain no hint of the existence of an earthly child Jesus, nor of his death in the reign of Tiberius, except in 1 Tim.,

* Even the Jesus who was stoned and hanged about 75 B. C., according to the Talmud and the "Toldoth Jeshu," would have been rather too late for the earthly phantom of the Gnostics. (See Appendix.)

vi, 13, where it is said that "Christ Jesus witnessed a good confession before Pontius Pilate."

But the Epistles to Timothy and Titus are forgeries of the 2d century, whereas the Apocalypse, written about A. D. 69, speaks of "the lamb slain from the foundation of the world," (xiii, 8,) and of the Lord being crucified in "the great city spiritually called Sodom and Egypt," (xi, 8.)

In the Gospels which made their earliest appearance in the 2d century, we find the story of the birth, ministry, and death of Jesus in the days of Augustus and Tiberius.

In the writings of the so-called Apostolic Fathers we look in vain for the Virgin Mary, the infant Jesus, or the crucifixion under Pontius Pilate, until we come down to the Epistles of Ignatius, which are certainly spurious, and a late product of the 2d century, if not of the 3d.

This side of the Apostolic Fathers, who, as we have heretofore shown, knew none of the twelve Apostles, nor even the thirteenth Apostle Paul, Justin is the earliest real and authenticated Father. Indeed, he is as early as the two Apostolic Fathers Polycarp and Papias, who died about the same time that he did, all three being reputed martyrs between A. D. 163 and 168.

The writings of all the Apostolic Fathers prior to and contemporary with Justin, do not aggregate more than two hundred full printed pages.

The undisputed works of Justin alone exceed those of all the contemporary and prior Fathers.

Justin appears to be the earliest authenticated Christian who recognizes Jesus as born of the Virgin Mary and crucified under Pontius Pilate, and his information is derived from a Gospel not now extant, which he calls "Memoirs of the Apostles," and from the apocryphal "Acts of Pilate."

In Justin's time the Gnostics flourished in their zenith. They had a phantom Jesus who came down from Heaven, in the 15th year of Tiberius Cesar, (Marcion's Gospel, A. D. 140,) and who only *seemed* to suffer crucifixion. They also had a Chr*ei*stos, who was one of the external uncreated Eons.

Of the writings of the Gnostics only a few fragments have come down to us, such as the Catholic Fathers have seen fit to quote.

Justin had a disciple Tatian, who embraced Christianity at Rome, but after the death of his master he renounced the doctrine of the incarnation and humanity of Christ and established himself at Antioch as a Gnostic. We have one small work of Tatian, about 40 pages, written between A. D. 170 and 180. Of his other works there are only a few sentences; the Catholic Church destroyed all heretical writings. Tatian had a Gospel, says Theodoret, (A. D. 430,) which omitted the genealogies and all other passages showing that Christ was born of David according to the flesh, (Sup. Rel. ii, 154.) Tatian's repudiation, after his migration from Rome to Antioch, of the human Savior, is a very significant fact.

Theophilus was Bishop of Antioch from A. D. 168 to 181, or later. He calls himself a Christian, and yet in the single work of his extant, about 80 pages, he never mentions Jesus or Christ, and ridicules the idea that a God can be born. He quotes largely from the prophecies of the Sibyl and sparingly from the Gospel, never telling us what Jesus says, but what "the Gospel teaches," and what are the instructions of the "Divine Word." His Christ is simply the Logos or Word, and he quotes the first sentence of the 4th Gospel, "In the beginning was the Word, and the Word was with God," as what the "inspired (or spirit-bearing) John says." This is the first

quotation by any writer from any Evangelist by name. Theophilus does not seem to recognize the advent of Christ as having taken place, and dates Christianity from Moses, and even from the beginning of the world. He probably believed neither in the genealogy of Jesus nor in his historical existence.

Athenagoras, the Athenian Philosopher and Christian, was the most elegant and perhaps the ablest of the early Fathers. We have about 80 pages of his works, written about A. D. 177. He nowhere mentions Christ or any event of his life. Nor does he mention or quote from any Gospel, but he puts into the mouth of the "Logos" certain sayings, some of which resemble passages in our Gospels and others do not. (Plea for Christians, ch. 32.) No wonder that neither Eusebius nor Jerome mentions him. He probably did not believe in a historical Jesus.

Hegesippus, a Palestine Jew, became a Christian and wrote five books of historical memoirs after A. D. 177, from which Eusebius made some extracts. The principal one, about the death of the Lord's brother James in Jerusalem, we have heretofore given, (ch. xxvi.) Hegesippus also describes the persecution of two "grandchildren of Judas, called the brother of our Lord according to the flesh." They owned and cultivated a farm of thirty-nine acres, valued at $1350. Being brought before Domitian (A. D. 81-96) and questioned concerning Christ and his kingdom, they both avowed themselves adventists, whereupon the Emperor dismissed them with contempt as simpletons, and ordered the persecution to cease. Then the two hard-fisted farmers returned and "ruled the churches." (Eus. iii, 20.) Again, Hegesippus describes the martyrdom of "Simeon, the son of Cleophas, our Lord's uncle," who succeeded his cousin James as Bishop of Jerusalem, about A. D. 68, and was tortured to death

in the reign of Trajan (A. D. 98–117) at the age of 120. (Ib. iii, 32; iv, 22.)

From this it appears that Hegesippus recognized the humanity of Jesus Christ; and furthermore, he intimates that he suffered a violent death, like that of his cousin Simeon, (Eus. iii, 32;) nevertheless he says nothing about the genealogy of Jesus except by inference in speaking of his two grand-nephews, the aforesaid farmers, who, he says, "were *reported* as being of the family of David." (iii, 20.)

The fragments of the remaining Fathers, Dionysius, Bishop of Corinth, (A. D. 168–176.) Melito, Bishop of Sardis, (170—,) and Claudius Apollinaris, Bishop of Hierapolis, (177–180,) throw no light upon the question of a historical Jesus, until we come down to the voluminous works of the three great contemporary Fathers, Ireneus, Bishop of Lyons, (177–202,) Clement of Alexandria, (189–202 or later,) and Tertullian of Carthage, (193–220,) who established the Catholic or Christian Church, based upon the belief in Jesus Christ, born of the Virgin Mary and crucified under Pontius Pilate.

Let any one search the writings of the prior Fathers and find, if he can, one besides Justin who recognizes that fundamental doctrine of the Church. Nay, more, let him find one besides Justin, Hegesippus, and possibly the foolish Papias, who distinctly and unequivocally recognizes a historical human Jesus.*

* We are aware that two or three passages in the Epistle of Clement and a few more in that of Barnabas seem to imply the existence of a Jesus in mortal flesh. So also of like apparent import are certain passages in Paul's Epistles. This we admitted at the outset to be a formidable point, (see p. 18;) indeed it was the only difficulty of any magnitude in our way. But we have demonstrated that Paul knew no Galilean Apostles; we showed that his Christ was not the Christ of the Evangelists; we have found the earliest trace of his Epistles in the hands of Marcion, a Gnostic who denied the human-

Oh! had we the writings of only a few of the many Gnostics of the 2d century, doubtless the audacious fraud of the Catholic Church would be apparent to the dullest mind.

But even Justin, the earliest champion of a historical Jesus, discloses the prevalence of a contrary belief in his time. In his "Dialogue with Trypho the Jew," he puts into the mouth of his opponent this remarkable language:

"But Christ—*if he has indeed been born and exists anywhere*—is unknown, and does not even know himself, and has no power until *Elias comes to anoint* him, and make him manifest to all. And you, having *accepted a groundless report, invent a Christ* for yourselves, and for his sake are inconsiderately perishing." (Ch. 8.)

Justin, in reply to this, offered to prove, if Trypho was willing to listen to an account of Christ, that his worshippers had "not been deceived" and had "not believed empty fables." At this some of Trypho's friends "laughed and shouted in an unseemly manner," whereupon Justin "rose up and was about to leave," but Trypho held him back by his garments and called for his proofs. Justin, however, would not proceed until the scoffers quitted the place or agreed to listen in respectful silence. Two of them accordingly withdrew in disgust. But when the discussion was resumed Justin turned the subject, and the two theologians talked about Abraham, Moses, and the Prophets; nor did Justin allude to the Gospel story about Christ for a long time, and when he came to speak of

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ity of Jesus; and we have proved that Gnosticism existed before the Christian era. Furthermore, we have a right to presume that Paul's writings were tampered with after Marcion's time to suit the Catholic creed. It was our intention further to discuss the question of the nature of Paul's Jesus, but happily we are relieved of all difficulty on this point by the discovery that Paul flourished before the Christian era. (See Appendix.) And in view of that important discovery may not the Epistles of Clement and Barnabas, like those of Paul, be assigned to a very early period, even antedating the Christian era?

Jesus he said he was born in a cave and cradled in a manger, where he was seen by the Magi. (Ch. 78.)

This agrees only in part with Matthew and Luke and in part with the Apocryphal Gospels. Luke says the shepherds came and saw the babe in a manger, (ii, 16,) but does not say that the manger was in a cave. Matthew says the Magi came and saw the young child in a "house," (ii, 11.) Now a cave might be used as a stable, and a stable might answer for a house; but who would think of calling a cave where cattle were stalled a house?

But the Apocryphal Gospels have Jesus born in a cave which, from the description, could not have been a stable. Indeed, the "Protevangelion" has the child temporarily removed from the cave to an ox-stall to elude the search by Herod, (ch. 22;) and "Pseudo-Matthew" has him removed to a stable on the third day in order to fulfil a prophecy, (ch. 14.) And both these Gospels, as also that of the "Infancy," have the adoration of the Magi, angels, or shepherds take place in the cave. (Prot., 21; Pseudo-Matt., 13–16; Inf., 4, 5.)

St. Jerome, who lived at Bethlehem A. D. 400, repeatedly mentions the "cave in which the Son of God was born" as then existing, with an "altar within," where "once was the Lord's manger." But before the discovery of the holy places of Palestine by mother Constantine the Pagan women used to mourn for their beloved Thammuz, *i. e.*, Adonis, in that very cave. It is said to be there still. ANTICHRIST thinks of visiting it some day and chalking on the door *Cave Inn.*

The Ignatian Epistles, which are doubtless later than Justin, contain frequent rebukes of those who deny the birth, death, and resurrection of Jesus.

It is remarkable, however, that none of these rebukes are contained in the Syriac version, which is no doubt the

earliest; but on the contrary, there are two passages in the Syriac, both of which are repeated in the two Greek versions, which savor of Gnosticism. One is as follows:

Syriac.—"Look for him that is above the times, him who has no times, him who is invisible, him who for our sakes became visible, him who is impalpable, him who is impassible, him who for our sakes suffered, him who endured everything in every form for our sakes." (Polycarp, iii.)

Short Greek.—"Look for him who is above all time, eternal and invisible, yet who became visible for our sakes; impalpable and impassible, yet who became passible on our account, and who in every kind of way suffered for our sakes." (Ibid.)

Long Greek.—"Look for Christ, the Son of God; who was before time, yet appeared in time; who was invisible by nature, yet visible in the flesh; who was impalpable, and could not be touched, as being without a body, but for our sakes became such, might be touched and handled in the body; who was impassible as God, but became passible for our sakes as man; and who in every kind of way suffered for our sakes." (Ibid.)

The other Gnostic passage is as follows:

Syriac.—"There was concealed from the ruler of this world the virginity of Mary and the birth of our Lord, and the three mysteries of the shout which were done in the tranquility of God from the star." (Ephesians, xix.)

Short Greek.—"Now the virginity of Mary was hidden from the prince of this world, as was also her offspring and the death of the Lord; three mysteries of noise, which were wrought in silence by God. How, then, was he manifested to the ages? A star shone forth in heaven above all the other stars, the light of which was inexpressible, while its novelty struck men with astonishment." (Ibid.)

The Long Greek varies so slightly from the Short Greek that the passage need not be repeated. Gnosticism pervades the whole chapter, of which the last part is missing in the Syriac.

But we now turn to a few of the passages in the Greek versions rebuking disbelief or denial of the birth, death, and resurrection of Jesus:

"They also calumniate his being born of the Virgin; they are

ashamed of his cross; they deny his passion; and they do not believe his resurrection." (Trallians, vi.)

"If any one confesses the Father and the Son and the Holy Ghost, and praises the creation, but calls the incarnation merely an appearance, and is ashamed of the passion, such an one has denied the faith, not less than the Jews who killed Christ." (Philadelphians, vi.)

"And he suffered truly, even as also he truly raised up himself, not, as certain unbelievers maintain, that he only seemed to suffer." (Smyrneans, ii.)

"I have learned that certain of the ministers of Satan have wished to disturb you, some of them asserting that Jesus was born only in appearance, was crucified in appearance, and died in appearance." (Tarsians, ii.)

"He that rejects the incarnation and is ashamed of the cross for which I am in bonds, this man is Antichrist." (Antiochians, v.)

"Wherefore also he [Christ] works in some that they should deny the cross, be ashamed of the passion, call the death an appearance, mutilate and explain away the birth of the Virgin, and calumniate the human nature itself as being abominable." (Philippians, iv.)

The last three quotations are from what are termed the "Spurious Epistles of Ignatius," but all undoubtedly belong to that category, except perchance some small portions of the Syriac version. The inquisitive reader is referred further to Magnesians, xi, Smyrneans, i, iii, iv, v, and Philippians, iii, v, vii.

Whatever date may be assigned to these writings—whether at the beginning of the 2d century or much later, with additions in the 3d or 4th—they betray the existence of wide-spread Gnosticism and a prevailing disbelief in the existence of Jesus as a man in mortal flesh.

But coming down to Ireneus, the first publisher of the four Gospels, (A. D. 190,) we find in his writings an unequivocal affirmation that Jesus Christ, instead of being a youth of 30, was an old man, past 50, at least, when he died. This is equivalent to admitting that the story of the crucifixion under Pontius Pilate is a fiction—though

Ireneus, instead of denying that story, as some have hastily inferred, maintains it throughout his writings. How he could have written such a stultifying argument and affirmation of fact as the following is a mystery:

"Being thirty years old when he came to be baptized, and then possessing the full age of a Master, he came to Jerusalem, so that he might be properly acknowledged by all as a Master. For he did not seem one thing while he was another, as those affirm who describe him as being a man *only in appearance;* but what he was, that he also appeared to be. Being a Master, therefore, he also possessed the age of a Master, not despising or evading any condition of humanity, nor setting aside in himself that law which he had appointed for the human race, but sanctifying every age, by that period corresponding to it which belonged to himself. For he came to save all through means of himself—all, I say, who through him are born to God—infants, and children, and boys, and youths, and old men. He therefore passed through every age, becoming an infant for infants, thus sanctifying infants; a child for children, thus sanctifying those who are of this age, being at the same time made to them an example of piety, righteousness and submission; a youth for youths, thus becoming an example to youths, and thus sanctifying them for the Lord. So, likewise, he was an *old man for old men*, that he might be a perfect Master for all, not merely as respects the setting forth of the truth, but also as regards age, sanctifying at the same time the aged also, and becoming an example to them likewise. Then at last he came on to death itself, that he might be the 'first born from the dead, and that in all things he might have preëminence,' the Prince of life, existing before all and going before all.

"They, however, that they might establish their false opinion regarding that which is written, 'to proclaim the acceptable year of the Lord,' maintain that he preached for one year only, and then suffered in the twelfth month. [In speaking thus] they are forgetful of their own disadvantage, destroying his whole work and robbing him of that age which is both more necessary and more honorable than any other; that more advanced age of men, I mean, during which, also as a teacher, he excelled all others. For how could he have had disciples if he did not teach? And how could he have taught unless he had reached the age of a Master? For when

he came to be baptized he had not completed his thirtieth year, but was beginning to be about thirty years of age, (for thus Luke, who has mentioned his years, has expressed it: 'Now Jesus was, as it were, beginning to be thirty years old,' when he came to receive baptism;) and [according to these men] he preached only one year, reckoning from his baptism. On completing his thirtieth year he suffered, being in fact still a young man, and who had by no means attained to advanced age. Now that the first stage of early life embraces thirty years, and that this extends onward to the fortieth year, every one will admit; but from the fortieth and fiftieth year a man begins to decline toward old age, *which our Lord possessed*, while he still fulfilled the office of a Teacher, *even as the Gospel, and all the elders testify;* those who were conversant in Asia with John, the disciple of the Lord, [affirming] that *John conveyed to them that information.* And he [John] remained among them up to the times of Trajan. Some of them, moreover, saw not only John, but the other Apostles also, and *heard the very same account from them, and bear testimony as to the [validity of] the statement.*" (Agt. Heres., B. ii, ch. xxii, 4, 5.)

A little sum in arithmetic would have revealed to Ireneus how fatal his allegations were to the truth of the Gospel story. If Jesus was about 30 years old in the 15th year of Tiberius (A. D. 29) as stated by Luke, and if he lived to be 50 or upwards, then of course his death must have been as late as A. D. 49, which would be the 9th year of Claudius, or 12 years after the death of Tiberius and the dismissal of governor Pilate.

This fearful dogmatic blunder of Ireneus was strangely overlooked until Godfrey Higgins translated the passage in 1836. It now appears in the "Ante-Nicene Christian Library," and how it can be harmonized with an honest belief in the Gospel story passeth the understanding of ANTICHRIST.

Perhaps in Father Ireneus we might justly claim the fulfilment of the prophecy of Paul, saying, "For this cause God shall send them strong delusion that they should believe a lie." For we appeal to every rational

reader whether we have not proved the Gospel story to be a stupendous delusion, an audacious lie?

Nor is this a rash conclusion unsupported by competent authority. The learned German theologian, Dr. Strauss, in 1835 published a "Life of Jesus" for scholars, and in 1864 a new one for the people. At the close of the last work he sums up the result of his researches in these words:

"I do not think the case is so bad as has lately been maintained, as that we cannot know for certain of any one of the texts which are put into the mouth of Jesus in the Gospels, whether he uttered them or not. I believe that there are some which we may ascribe to Jesus with all that amount of probability beyond which we cannot generally go in historical matters; and I have endeavored above to explain the signs by which we may recognize such. But this probability approaching to certainty does not extend far; and, with the exception of the journey of Jesus to Jerusalem and his death, the facts and circumstances of his life are unfavorably situated. There is little of which we can say for certain that it took place; and of all to which the faith of the church especially attaches itself, the miraculous and supernatural matter in the facts and destinies of Jesus, it is far more certain that it did not take place."

Mark the timid hope expressed by the author that *some* sayings ascribed to Jesus *may* have been uttered by him. But as to all the other historical matters, he confesses that they are "unfavorably situated" save the journey to Jerusalem and the crucifixion. It is amazing to us that the learned author should have singled out these two events as probably historical. The journey to Jerusalem, ending with a triumphal donkey ride, interpreted as a fulfilment of prophecy, is too absurd and foolish to be regarded as fact; and the crucifixion, as we have shown in Chapter iv, v, and elsewhere, is a manifest fiction. But even if there be a vestige of historical truth in these two events, there is no proof that they took place in the days of Pontius Pilate.

APPENDIX.

HAVE WE FOUND JESUS?

EARLY in the progress of our work (p. 36) notice was taken of an old Hebrew story entitled "Sepher Toldos Jeschu," referred to by Voltaire, Lardner, Taylor and others, most of whom regarded it as a contemptible forgery. Nevertheless we were very anxious to see the book, but had little or no hope of finding it in this country. But just as we were about to complete our work, we were surprised and delighted to find a copy of Wagenseil's *Tela Ignea Satanæ* (1681) containing the legend in Hebrew, with a rough Latin translation. We lost no time in rendering the Latin into English and publishing it in the *Truth Seeker*, with an introduction and notes of our own over the signature of "SCHOLASTICUS." Soon afterwards Mr. Bennett, at his own instance, republished the whole in a pamphlet with the following title:

SEPHER TOLDOTH JESCHU: BOOK OF THE GENERATION OF JESUS.—First English translation of the ancient Jewish story of Jesus, who was born at Bethlehem about the year 106 B. C., being the son of a betrothed maiden named Miriam, (Mary,) by Joseph Pandera. By the power of a charm stolen from the Holy of Holies, he cured lepers, raised the dead, and wrought other miracles. Wherefore he was arrested by the elders of Jerusalem, scourged, crowned with thorns, and by order of the Sanhedrim stoned to death and hanged on the day before the Passover and the Sabbath, in the reign of Queen Alexandria, about the year 75 B. C.

Death of Simon Kepha on a tower in the city of the Nazarenes about 39 B. C. How and why the Romans changed "Kepha" to "Petros."

Startling evidence that Paul flourished before the middle of the first century B. C., contemporary with the aforesaid Kepha.

This is indeed startling. The founders of Christianity are all set back a hundred years. No wonder Dr. Lardner rejected such Christian evidence. . Taking a hasty glance at the legend, he denounced it as a forgery of the 15th or 16th century. This reckless assertion was made with Wagenseil's work before him, containing another version in Latin of the same story, published in the 13th century, and numerous citations from the Talmud concerning the same Jeshu, who lived a hundred years before Pontius Pilate.

This is the book which the Rev. John Pye Smith, in a controversy with Robert Taylor fifty years ago, triumphantly cited as a crowning proof of the existence of Jesus. (Syntagma, p. 136.) This is "that learned work by contemporary Jews" which J. M. Peebles adduces in support of a historical Jesus. Had either of these champions of Christianity known the true contents of that work would he have been so ready to adduce it?

Far be it from us to claim it to be a "learned work by contemporary Jews;" nevertheless, even though it be as Voltaire characterizes it, a monstrous forgery by the Jews for the purpose of casting contempt and ridicule on the birth, life, and death of Jesus Christ, we venture to claim it as confirmatory, if not a crowning proof, of the nonexistence of Jesus Christ in the reign of Tiberius Cesar.

Paradoxical and rash as this assertion may seem, the evidence in support of it will be found in our critical notes appended to the story.

We have revised our translation from the Latin by the Hebrew text, and, following the example of former translators of ancient Scripture, we have divided the book into chapters and verses.

ספר תולדות ישו:

SEPHER TOLDOTH JESHU:

BOOK OF THE GENERATION OF JESUS.

CHAPTER I.

IN the year 671, of the fourth millenary [of the world,] in the days of Janneus, the king, a great misfortune happened to the enemies of Israel.

2. There was a certain idle and worthless debauchee named Joseph Pandera, of the fallen tribe of Judah.

3. He was a man of fine figure and rare beauty, but spent his time in robbery and licentiousness. He lived at Bethlehem of Judea.

4. Near by there lived a widow, who had a daughter named Miriam, of whom mention is several times made in the Talmud as a dresser of women's hair.

5. This daughter was betrothed by her mother to a very chaste, gentle, and pious youth named Jochanan.

6. Now it happened that Joseph occasionally passed by Miriam's door and saw her. Then he began to have an unholy affection for her.

7. So he went to and fro about the place, and at length the mother said to him, What maketh thee so thin? He replied, I am madly in love with Miriam.

8. Then, said the mother, I would not deny thee the favor; see if she is willing, and do with her as thou pleasest.

9. Obeying her counsel, Joseph Pandera went frequently by the house, but did not find a suitable time until one Sabbath evening, when he happened to find her sitting before the door.

10. Then he went into the house with her, and both sat down in a dormitory near the door, for she thought he was her betrothed, Jochanan.

11. *Tum ea homine ait: Ne me attingito; in menstruis sum. Sed is morem illi non gerebat, cumque circa eam voluntati suæ obsequutus fuisset, in domum suam abit.*

12. *Circa medium noctis iterum in eo exardescere desiderium malum. Ergo somno levatus ad domum Miriamis viam affectans, ad cellam se confert, factumque repetit.*

13. *Valde autem exhorruit puella, et quid hoc, ait, tibi vult, Domine, quod eadem nocte bis me convenisti? idque non passa sum ab eo inde tempore quo sponsam me tibi elegisti.*

14. *Verum is silens repetit, nec verbum ullum proloquitur. Ergo Miriam queri: Quousque tu pec-*

cato scelus addis? annon pridem tibi dixi esse me menstruatam?

15. *Verum ille non attendebat ad ejus verba, sed desiderio satisfaciebat, ac tum postea iter pergebat suum.*

16. After three months, Jochanan was told that his betrothed was enciente.

17. In great agitation, he went to his preceptor, Simeon Ben Shetach, and, telling him about the matter, asked him what he ought to do.

18. The preceptor inquired, Dost thou suspect any one? Jochanan said, Nobody, except Joseph Pandera, who is a great debauchee, and liveth near her house.

19. The preceptor said, My son take my advice, and keep silent; for if he hath been there he will surely go there again. Therefore be wise, and get a witness, so that thou mayest fetch him up before the great Sanhedrim.

20. The young man went home and was sorely troubled during the night. He thought to himself, When this thing becometh known the people will say it was my doing.

21. Therefore to avoid the shame and disgrace he ran away to Babylon and there took up his abode.

22. In due time Miriam brought forth a son and named him Jehoshua, after her mother's brother.

23. She sent the boy to a teacher named Elchanan, with whom he made progress in learning, for his mind was very bright.

24. And it came to pass by and by that he met the senators of the Sanhedrim at Jerusalem.

25. It was then the custom that whoever met those senators should cover his head and bow down.

26. But this boy as he walked past them bared his head, and touching his forehead saluted the principal only.

27. Then all began to say, What impudence! probably he is a bastard. But one of them said, Indeed he is a bastard and the son of an adulteress.

28. Presently Simeon Ben Shetach said, I remember now that not many years ago my pupil Jochanan came to me and said,

29. Alas! what a shame and disgrace has happened to me! for Miriam my betrothed is enciente, not by me, but by some one else. This is the son of that Miriam.

30. And when I inquired if he suspected any one, he said, Joseph Pandera, who was near neighbor of hers.

31. And soon afterwards Jochanan went in shame to Babylon, where he dwelleth even now.

32. Then they all said, If these things are so, this boy is indeed

a bastard and the son of an adulteress.

33. Then they published him as such by the blowing of three hundred trumpets, declaring him not fit to come into the congregation, and called his name Jeshu, signifying that his name and memory deserved to perish.

34. When it became known that he was declared unworthy to be admitted into the congregation, Jeshu with a sad heart fled to upper Galilee, where he dwelt many years.

35. In those days there was a stone in the Temple on which was inscribed the inexpressible name of God.

36. For when David laid the foundation he found a certain stone at the mouth of an abyss on which the name was engraved, and taking it up he deposited it in the Holy of Holies.

37. But when the wise men feared that perchance studious youths might learn this name and bring destruction upon the world, (which calamity may God forbid,) they made by magic two brazen lions, and placed them at the entrance of the Holy of Holies, one on the right and the other on the left.

38. If therefore any one drew near and learned the hidden name, as he went away the lions would roar so that in his fright he would forget the name forever.

39. Now when the report that Jeshu was a bastard had spread abroad, he left upper Galilee, and coming secretly to Jerusalem he went into the Temple and there learned the sacred letters.

40. And when he had written the hidden name on a piece of parchment, and spoken it, that he might feel no pain, he cut open his flesh and enclosed therein the mysterious parchment. Then having again pronounced the name, he closed up the flesh.

41. But to enter the Temple it was necessary to use magic and incantations; otherwise how could the most holy priests, the descendants of Aaron, have allowed him to go therein?

42. Therefore it is manifest that Jeshu did all this by the art of magic and the power of an impure name.

43. As he was coming out of the door the lions roared and he forgot the name.

44. So he went outside of the city, and, having reopened his flesh, drew forth the writing, examined well the characters, and got full retention of the name.

45. Then he went to the place of his nativity [Bethlehem,] and with loud voice cried out,

46. Who are these bad men who report me to be a bastard

and of impure birth? They are themselves bastards and impure.

47. Did not a virgin bear me? Did not my mother conceive me in the top of her head?

48. Indeed I am the Son of God, and concerning me the prophet Esaias spoke, saying, Behold, a virgin shall conceive, etc.

49. Did I not form myself, and the heaven, earth, sea, and all things contained therein?

50. Then they all answered and said, Make known by some sign, and show by a miracle, that thou art God.

51. He, answering, said, Bring hither to me a dead man, and I will restore him to life.

52. The people made haste, and having dug into a certain sepulchre, found there nothing but dry bones.

53. And when they told him that they had found only bones, he said, Bring them hither.

54. And when they were brought, he put all the bones together and covered them with skin, flesh, and nerves; so he that had been a dead man stood up on his feet alive.

55. The people seeing this, marvelled. Then he said, Do ye wonder at this? Bring hither a leper and I will cure him.

56. And when they had brought a leper he restored him to health in like manner through the *Shem Hamphoras*.

57. Which, when the people saw, they fell down and worshiped him, saying, Verily, thou art the Son of God.

58. And it came to pass, after the fifth day, that the dismal tidings were brought to Jerusalem, the most holy city, and there all the things were told which Jeshu had done.

59. Then the profligates rejoiced greatly; but the old men, the devout, and the wise wept bitterly; and in the greater and the lesser Sanhedrim there was sore lamentation.

60. At length they all resolved to send messengers to Jeshu, saying among themselves, It may be that by the help of the Lord we shall capture him, bring him to judgment, and condemn him to death.

61. Therefore they sent Ananias and Achasias, most honorable men of the lesser Sanhedrim, who went and fell down before Jeshu in adoration, thereby augmenting his wickedness.

62. Therefore, thinking that they were sincere, he received them with a smiling face and appointed them leaders of his wicked flock.

63. Then they thus began to appeal to him: Lo, the leading citizens of Jerusalem have sent

us ambassadors to thee, praying that thou wouldst deign to come to them, for they have heard that thou art the Son of God.

64. Then said Jeshu, What they have heard is true, and lo, I will do all that ye ask, but upon this condition:

65. That all the senators of the greater and lesser Sanhedrim, and those also who have defamed my nativity, shall come forth and worship me, receiving me even as servants receive their lords.

66. The messengers, returning to Jerusalem, reported all that had been said.

67. The elders and devout men answered, We will do all that he asketh.

68. Therefore the men went again to Jeshu and declared that they would do whatever he desired. Then Jeshu said, I will go with you at once.

CHAPTER II.

AND it came to pass that when Jeshu was come to Nob, which is near Jerusalem, he said to them, Have ye here a good and comely ass?

2. And when they replied that one was at hand, he said, Bring him hither.

3. And a beautiful ass being brought, he mounted upon him and went to Jerusalem.

4. As he entered the city all the people sallied out to meet him.

5. And raising his voice he said to them, Concerning me the prophet Zacharias testified, saying, Behold thy king cometh to thee, just and having salvation, lowly and sitting upon an ass and a colt the foal of an ass.

6. These things being known, there was great weeping and rending of garments, and the devout men went and complained to the Queen.

7. (She was Queen Helena, the wife of King Janneus mentioned above; she reigned after the death of her husband. She is otherwise called Oleina, and had a son Nunbasus, the king, otherwise called Hyrcanus, who was slain by his subordinate Herod.)

8. The devout men said to the Queen, This fellow deserveth the worst punishment, for he is a seducer of the people. Prithee, grant us the power, and we will take him by subtlety.

9. The Queen answering, said, Call him hither that I may understand the accusation.

10. But she thought to save him from their hands, because she was related to him by blood.

11. Now the wise men perceiving her design, said to her, Do

not, O royal mistress, undertake to do this, lest thou shouldst become his abettor; for by his sorceries he leadeth men into error and crime.

12. At the same time they explained to her the whole matter of the *Shem Hamphoras*, and then added, It is for thee to impose punishment, for he deserveth the worst.

13. Then they narrated the history of Joseph Pandera.

14. Wherefore the Queen said, I have heard you and will consent to this: Bring him to me and let me hear what he saith, and see what he doeth; for everybody telleth me of the great miracles he performeth.

15. The wise men replied, We will do as thou sayest.

16. Therefore they sent for Jeshu, and placed him before the Queen.

17. Then thus the Queen spoke: I have heard that thou performest many wonderful miracles: now do one in my presence.

18. Jeshu replied, Whatever thou commandest, I will do. Meanwhile I pray this one thing: that thou wilt not give me into the hands of these wicked men who have pronounced me a bastard.

19. The Queen replied, Fear nothing.

20. Then Jeshu said, Bring hither a leper and I will heal him.

21. And when a leper was brought he laid his hand upon him, and invoking the Almighty name restored him to health, so that the flesh of his face became like that of a boy.

22. Furthermore Jeshu said, Bring hither a dead body.

23. And a dead body being brought, he straightway put his hand upon it, and pronounced the name, and it revived and stood upon its feet.

24. Then said Jeshu, Esaias prophesied concerning me, Then shall the lame man leap as a hart, etc.

25. Then the Queen turning to the wise men said, How can ye affirm that this man is a sorcerer? Have I not seen him with mine own eyes performing miracles as if he were the Son of God?

26. But the wise men answering, said, Let not the Queen speak thus, for most certainly this man is a sorcerer.

27. But the Queen said, Get ye hence from my sight, and never again bring a like accusation before me.

28. Therefore the wise men left the presence of the Queen, sad at heart, and conferring one with another they said, Let us show

ourselves crafty, so that this fellow may fall into our hands.

29. Moreover a certain one of them said, If it seemeth good to you, let one of us also learn the name, as he did, and perform the miracles, and perchance we may take him.

30. The wise men approved of this device, and said, Whoever shall learn the name and shall secure this fellow, to him shall be given a double reward in the world to come.

31. Forthwith a certain one of the wise men named Judas arose and said, If ye will answer for the blame of the offence by which I shall speak the Almighty name, I will learn it.

32. And peradventure God in his mercy and great goodness will bless me, and bring into my hands this bastard and son of an adulteress.

33. Then all with one voice cried out, On us be the guilt: do as thou hast proposed, and may thy work prosper.

34. Therefore he also went into the Holy of Holies, and did the same that Jeshu had done.

35. Then going through the city he cried out, Where are they who report that this bastard is the Son of God? Am not I, who am only flesh and blood, able to do the things which Jeshu hath done?

36. The Queen and her ministers having heard of this, Judas was brought before her, accompanied by the elders and wise men of Jerusalem.

37. But the Queen summoned Jeshu and said to him, Show us what thou hast lately done. And he began to perform his miracles before the people.

38. Then Judas spoke these words to the Queen and all the people: Nothing that this fellow doeth is wonderful to us. Let him nestle among the stars and I will hurl him down.

39. Then Jeshu thus addressed the whole people: Have ye not been from the beginning, from the time when I first knew you, a stiff-necked people?

40. Judas answered, Is it not true that thou dost practise wickedness, thou bastard and son of an adulteress?

41. Did not our master Moses say concerning thee, If thy brother, the son of thy mother, entice thee, saying, Let us, etc., thou shalt bring the man out, and stone him with stones that he die, etc.?

42. But the bastard answering, said, Did not Esaias prophesy concerning me?

43. And are not these the words of my great forefather [David] concerning me: The Lord said unto me, Thou art my son; this day have I begotten thee, etc.?

44. And in like manner in an-

other place he said, The Lord said unto my Lord, sit thou at my right hand.

45. And now I will ascend to my heavenly Father and will sit at his right hand, and ye shall behold it with your eyes. But thou, Judas, shall not attain to this.

46. And now Jeshu uttered the Almighty name, and there came a wind and lifted him up between heaven and earth.

47. Forthwith Judas invoked the same name, and the wind also suspended him between heaven and earth; and thus both soared round about through the air.

48. At the sight of these things all were astonished. But Judas again recited the name and seizing the wretch sought to hurl him down to the earth.

49. Then Jeshu also invoked the name for the purpose of bringing Judas down, and thus they wrestled together.

50. But Judas seeing that his strength was not equal to that of Jeshu, moistened him with the sweat of his body.

51. Wherefore being rendered impure, they were both deprived of the use of the *Shem Hamphoras* until they were washed.

52. Then a death sentence was brought against Jeshu, and they said to him, If thou wouldst be free, do the things which thou hast been wont to do hitherto.

53. But Jeshu, when he found himself unable to do them, raised his voice in lamentation, saying,

54. David, my forefather, prophesied concerning me, saying, Yea, for thy sake we are killed all the day long, etc.

55. When his disciples and the wicked crowd that adhered to him saw these things, being exposed to the danger of death, they fought with the elders and the wise men of Jerusalem, and enabled Jeshu to escape from the city.

56. So Jeshu went speedily to Jordan; and when he had washed and purified himself, he declared again the name and repeated his former miracles.

57. Moreover, he went and took two millstones, and made them float upon the water, and seating himself on them he caught fishes before the multitude, which they then did eat.

58. When the report of this thing reached Jerusalem, all the wise and devout men began to weep, and to say,

59. Who will dare to risk death by going and taking away from this bastard the Almighty name? Lo, we pledge ourselves that he shall enjoy eternal happiness.

60. Then Judas offered himself to go; to whom the wise men said, Go in peace.

61. Therefore Judas went in disguise, and mingled among the wicked fellows.

CHAPTER III.

ABOUT the middle of the night God put the bastard into a deep sleep, and Judas enchanted him in his sleep.

2. Then Judas entered into Jeshu's tent and with a knife cut his flesh and took out therefrom the sacred parchment.

3. Jeshu awoke out of sleep affrighted by a great and horrid demon.

4. Wherefore he said to his disciples, Ye shall know now that my heavenly Father hath commanded me to come to him; I go because he seeth that I have no honor among men.

5. Then his disciples said, What is to become of us?

6. He answered, O blessed ones, great will be your reward if ye keep my words, for ye shall sit at my right hand with my heavenly Father.

7. Then they all lifted up their voices and wept.

8. But Jeshu said, Do not weep, for a great reward is in store for your piety; only beware lest ye transgress my words.

9. To which all responded, Whatsoever thou commandest we will do, and whosoever proveth disobedient to thy commands, let him die.

10. Then said Jeshu, If ye listen to my words and obey my commands ye will treat me with favor and justice. As ye go to fight for me at Jerusalem I will hide myself by mingling with you so that the citizens of Jerusalem may not know me.

11. These things Jeshu spoke deceitfully, that he might go to Jerusalem and enter the Temple and again obtain the knowledge of the name.

12. Not in the least suspecting his evil intent, they all responded, All things that thou commandest we will do, nor will we depart therefrom a finger's breadth, either to the right or to the left.

13. Again he said, Make oath to me. So they all, from the least to the greatest, bound themselves by an oath.

14. And they did not know that Judas was among them, because he was not recognized.

15. Afterwards Judas said to the attendants, Let us provide for ourselves uniform garments, so that no one may be able to know our master.

16. This device pleased them, and they carried it out.

17. Then they journeyed to Jerusalem, there to celebrate the feast of unleavened bread.

18. Now when the devout men saw Judas they rejoiced with great joy, and said to him, Point out to us, we pray thee, what remaineth to be done?

19. (For he had secretly with-

drawn himself and come to the elders and wise men of the city.)

20. Then Judas related all that had happened, and how he had obtained the name from the bastard.

21. Wherefore they rejoiced, and Judas said to them, If ye will obey my orders, to-morrow I will deliver this fellow into your hands.

22. Then said the wise men, Hast thou enough knowledge of his going and coming?

23. Judas replied, Everything is known to me. Lo, he goeth to the temple to attend the sacrifice of the paschal victim, but I have sworn to him by the ten commandments not to deliver him into your hands.

24. And he hath with him two thousand men. Be ye prepared therefore to-morrow, and know that the man before whom I bow down in adoration, he is the bastard. Act bravely, attack his followers, and seize him.

25. Simeon Ben Shetach and all the rest of the wise men danced for joy, and they promised Judas to obey his orders.

26. The next day came Jeshu with all his crowd, but Judah went out to meet him, and falling down before him he worshiped him.

27. Then all the citizens of Jerusalem, being well armed and mailed, captured Jeshu.

28. And when his disciples saw him held captive, and that it was vain to fight, they took to their legs hither and yon, and gave themselves up to bitter weeping.

29. Meanwhile the citizens of Jerusalem waxing stronger conquered the bastard and his crowd, killing many of them, while the rest fled to the mountains.

30. Then the elders of Jerusalem brought Jeshu into the city, and bound him to a marble pillar, and scourged him, saying, Where now are all the miracles thou hast wrought?

31. Then they took thorn branches, and weaving a crown out of them, put it on his head.

32. Then the bastard becoming thirsty, said, Give me some water to drink.

33. So they offered him vinegar. Having tasted it he cried out with a loud voice,

34. My forefather David prophesied concerning me, saying, And they gave me gall for meat, and in my thirst they gave me vinegar to drink.

35. They answering, said, If thou art God, why didst thou not make known before thou didst drink that vinegar was offered to thee?

36. Then they added, Thou dost stand now upon the verge of the grave, nor wilt thou at last convert gall into good fruit.

37. But Jeshu weeping bitter-

ly, said, My God, my God, why hast thou forsaken me?

38. Then the elders said, If thou art the son of God, why dost thou not deliver thyself out of our hands?

39. Jeshu replied, My blood is shed for mortals, for thus Esaias prophesied, And from his wounds we are healed.

40. Afterward they brought Jeshu before the greater and lesser Sanhedrim, where sentence was pronounced that he should be stoned and hanged.

41. The same day was the preparation for the Sabbath and also the preparation for the Passover.

42. Thence taking him out to the place of punishment they stoned him to death.

43. Then the wise men commanded him to be hanged on a tree, but no tree was found that would support him, for all being frail were broken.

44. His disciples seeing this, wailed and cried out, Behold the goodness of our master Jeshu, whom no tree will sustain.

45. But they knew not that he had enchanted all wood when he was in possession of the name.

46. But he knew that he would surely suffer the penalty of hanging, as it is written, When any man shall be judged to death for an offence and shall be put to death, then thou shalt hang him, etc.

47. Then Judas, when he saw that no wood would hold him up, said to the wise men, Behold the subtlety of this fellow, for he hath enchanted the wood that it might not sustain him.

48. But there is in my garden a great stem of a cabbage; I will go and bring it hither; perhaps it will hold the body.

49. To whom the wise men said, Go and do so. So Judas went at once and brought the stalk and on it Jeshu was hanged.

50. Toward night the wise men said, It is not lawful for us to break one letter of the divine law in regard to this fellow; we must do to him what the law demands, even though he did seduce men.

51. Therefore they buried him where he was stoned.

52. Now about the middle of the night his disciples came and sat down by the grave and wept and mourned for him.

53. Judas seeing this, took away the body and hid it in his garden under a brook. Diverting the water elsewhere he buried the body in the channel and then brought the water back.

54. On the morrow when the disciples came again and sat down to weep, Judas said to them, Why do ye weep? Look and see if the buried man is there.

55. And when they looked and found he was not there, the miserable crowd cried out, He is not in the grave, but hath ascended to heaven.

56. For he foretold this himself when alive, and as if concerning himself the saying was interpreted, [But God will redeem my soul from the power of the grave;] for he shall receive me; Selah.

57. Meanwhile the Queen finding out what had been done, commanded the wise men of Israel to appear; and when they came she said to them,

58. What have ye done with this man whom ye have accused of being a sorcerer and a seducer of men?

59. They answered, We have buried him according to the requirement of our law.

60. Then she said, Bring him hither to me.

61. And they went and sought for him in the grave, but did not find him.

62. Then returning to the Queen, they said, We know not who hath taken him from the grave.

63. The Queen answered and said, He is the Son of God and hath ascended to his Father in heaven; for thus it is prophesied of him, For he shall receive me; Selah.

64. Then the wise men said, Do not allow these thoughts to come into thy mind, for verily he was a sorcerer; and they gave proof by their own testimony that he was a bastard and the son of an adulteress.

65. The Queen replied, Why do I exchange words with you in vain? For if ye bring him hither, ye shall be found innocent, but if not, none of you shall survive.

66. They all responded in these words: Give us time that we may discover the upshot of this affair. Peradventure we may find him there, but if we do not succeed, do unto us whatever pleaseth thee.

67. She allowed them three days' time, and they departed grieved at heart, lamenting, and not knowing what to do.

68. Therefore they ordered a fast, and when the appointed time came and they had not found the body, many left Jerusalem to escape the sight of the Queen.

69. Among the rest went a certain old man named Rabbi Tanchuma. He in great sorrow wandering through the fields, saw Judas sitting in his own garden eating.

70. Coming up to him, Rabbi Tanchuma said, How is this? Why dost thou take food when all the Jews fast and are in sore distress?

71. Judas, greatly astonished, inquired wherefore they fasted.

72. Rabbi Tanchuma replied, It is because of this bastard who hath been hanged and buried near the place of stoning; he hath been taken away from the grave, and none of us know who hath taken him.

73. But his worthless disciples declare that he hath gone up to heaven, and the Queen threateneth all of us Israelites with death unless we find him.

74. Then Judas asked, If this fellow shall be found, will it bring safety to the Israelites?

75. Rabbi Tanchuma said, Indeed it will.

76. Then said Judas, Come and I will show thee the man, for I took him away from the grave because I feared lest perchance his impious followers might steal him from the tomb, and I hid him in my garden, and made the brook run over him.

77. Then Rabbi Tanchuma hastened to the wise men of Israel and related the matter.

78. Therefore they all assembled, and tying the body to a horse's tail, brought it and threw it down before the Queen, saying, Behold the man of whom thou hast said, He hath gone up to heaven.

79. When the Queen saw him, she was overwhelmed with shame and unable to speak.

80. Moreover, while the body was thus dragged about for some time, the hair of the head was pulled out.

81. And this is the reason why now the hair of a monk is shaved off in the middle of the head; it is done in remembrance of what happened to Jeshu.

CHAPTER IV.

AFTER these things the strife between the Nazareans and Judeans grew so great that it caused a division between them, and a Nazarean meeting a Judean would kill him.

2. The trouble increased more and more for thirty years, when the Nazareans, having increased to thousands and myriads, prohibited the Israelites from coming to the greater festivals in Jerusalem.

3. Then there was great distres among the Israelites, like what it was in the day when the [golden] calf was forged, so that no one knew what to do.

4. The pernicious faith increased and spread abroad, and there came forth twelve men (bad offspring of foul ravens), who wandered through twelve kingdoms and spread false doctrines among mankind.

5. Some of the Israelites fol-

lowed them, and these being of high authority strengthened the Jeshuitic faith; and because they gave themselves out to be Apostles of him who was hanged the great body of the Israelites followed them.

6. The wise men seeing this desperate state of things were sorely distressed, for wickedness abounded among the Israelites.

7. Therefore every one turning to his companion said, Woe unto us; what sins have we committed that in our time so shameful a thing should happen in Israel, such as neither we nor our ancestors ever before heard of?

8. Therefore with great sadness and weeping they sat down and with their eyes turned toward heaven said:

9. We pray thee, O Lord, God of heaven, to give us counsel what to do, for we are entirely ignorant as to what ought to be done. We lift our eyes to thee.

10. In the midst of the people of Israel innocent blood is shed on account of this bastard and son of an adulteress.

11. Wherefore are we stretched on tenter hooks while the hand of the Nazarean prevaileth against us and great numbers of us are killed?

12. But few of us are left, and on account of sins in which the house of Israel is implicated these things have happened.

13. Do thou indeed for thy name's sake give us counsel what to do that we may be delivered from the wicked crowd of Nazareans.

14. When they had thus prayed, a certain aged man from among the elders, whose name was Simeon Kepha [Simon Cephas] who frequented the Holy of Holies, said to the rest,

15. My brethren and people, hear me: If ye approve my counsel I will root out these wicked men from the society of Israel, and they shall have no more any part or heritage with the Israelites.

16. But it is necessary that ye shall take upon you the guilt of an offence.

17. All responded saying, The sin be upon us; carry out thy purpose.

18. Therefore Simeon Ben Kepha went into the sanctuary and wrote out the Almighty name, and cut his flesh with a knife and placed it therein.

19. Then going from the Temple he drew forth the writing, and when he had learned the name he went away to the chief city of the Nazareans,

20 And raising his voice he cried out, Whosoever believeth in Jeshu let him come unto me, for I am sent by him.

21. Soon a great multitude drew near to him, as many as the sands of the sea, and said to him, Show us something to confirm to us that thou art sent by him.

22. And when he asked what sign they required of him, they replied, The miracles which Jeshu when alive performed do thou also exhibit to us.

23. Therefore he commanded them to bring hither a leper; and when they had brought him, he laid his hand upon him and he was healed.

24. Again he asked them to bring to him a dead man, and when one was brought he laid his hand upon him and he revived and stood upon his feet.

25. The wicked men seeing this fell down to the ground before him, saying, Without doubt thou art sent by Jeshu, for when he was alive he did these things for us.

26. Simeon Kepha then said, I am sent by Jeshu, and he hath commanded me to come to you. Give me an oath that ye will do all things that I command.

27. So at once they all exclaimed, We will do all that thou commandest.

28. Then Simeon Kepha said, Know ye that he who was hanged was the enemy of the Israelites and of their law, because of the prophecy of Esaias, saying, Your new moons and appointed holidays my soul hateth.

29. Moreover, be it known to you, that he did not delight in the Israelites, even as Hosea prophesied, Ye are not my people.

30. And although it be in his power to sweep them from the earth in one moment, nevertheless he did not wish to utterly destroy them, but desired that there should ever be in your midst witnesses of his hanging and stoning.

31. Moreover, he underwent those great sufferings and sorrows that he might redeem us from hell.

32. And now he exhorteth and commandeth you no longer to ill-treat any of the Judeans; but if a Judean saith to a Nazarean, Go with me one mile, let him go with him two miles.

33. And if a Judean striketh a Nazarean on his left cheek, let him turn to him the right also; that in this world they may have their reward, but in the world to come may be punished in hell.

34. If ye do these things, ye shall be worthy to live with him in his abode.

35. Lo this also he requireth of you, that ye do not celebrate the feast of the Passover, but that ye hold sacred the day on which he died.

36. And that instead of the feast of Pentecost ye keep holy the fortieth day after the stoning, in which he ascended to heaven.

37. Instead of the feast of tabernacles let the day of the nativity be made holy; and on the eighth day afterwards observe the memory of his circumcision.

38. All responded to these words, Whatsoever thou sayest

we will do; remain with us now.

39. To which he said, I will abide with you if ye will allow me to abstain from all food according to his precept, and only eat the bread of misery and drink the water of sorrow.

40. But ye must build me a tower in the midst of the city on which I may sit even till the day of my death.

41. The people answered, We will do as thou sayest.

42. Therefore they built a tower and put him thereon; and every day they brought him his allowance of miserable bread and scanty water even up to the hour of his death, he staying there all the time.

43. For truly he served the God of our fathers Abraham, Isaac, and Jacob, and composed many beautiful hymns, which he published through all the region of Israel, that they might be a perpetual monument to him; and he repeated all the hymns to his masters.

44. This Simeon lived on that tower six years, and when he came to die he commanded that he should be buried within it; and that request they obeyed.

45. Afterwards they devised a most abominable fraud, and at this very time that tower is to be seen at Rome, and they call it Peter—that is, the name of a stone, because he sat on a stone even to the day of his death.

46. After the death of Rabbi Simeon Kepha there arose a man named Elias, a wise man but of corrupt mind, who went to Rome and publicly said:

47. Know ye that Simeon Kepha hath deceived you, for your Jeshu gave to me his commands, saying, Go and tell them.

48. Let no one believe that I despise the Law; for whoever wishes to be initiated by circumcision I will allow him.

49. But he who refuses to observe this, let him be plunged in foul water; nor indeed if he abstains from this shall he incur danger.

50. This also he requireth; that not on the seventh day but the first on which the heaven and the earth were created ye shall worship.

51. And he added many other bad instructions.

52. But the people said, Confirm to us by a miracle that Jeshu hath sent thee.

53. And he said, What miracle do ye expect?

54. Scarcely had he spoken when a stone fell from a huge wall and crushed his head.

55. So perish all thine enemies, O Lord; but let those who love thee be even as the sun when it shineth in its strength.

Finis, finis, finis.

NOTES.

Just as we were about to send to the printer our completed Notes on the Toldoth Jeshu, we found a book entitled "Lost and Hostile Gospels," by the Rev. S. Baring Gould, London, 1874, containing an English translation of a part not only of the Toldoth of Wagenseil, but of the later Toldoth of Huldrich, in 1705. Mr. Gould's translation seems to be made directly from the Hebrew, of which we have but little knowledge; therefore we have made a few amendments to our translation from his. But moreover, we have greatly enlarged our Notes from Mr. Gould's work.

Chronology.

In the year 671 of the fourth millenary [of the world] in the days of Janneus the king. (Ch. i, 1.)

This is according to Wagenseil's translation: *Anno sexcentisimo septuagesimo primo, quarti (ab orbe condito) millenarii.* Mr. Gould translates it, "In the year 4671," instead of 3671, as the Latin certainly reads. Furthermore, Mr. Gould says that the year 4671 would be 910 B. C., whereas Alexander Janneus began to reign 106 B. C. And this alleged chronological blunder he says proves that this "hostile Gospel" is a late forgery, because, as he affirms, "this manner of reckoning was only introduced among the Jews in the 4th century after Christ, and did not become common till the 12th century."

With due deference to the learned critic, we submit whether it is likely that the writer of the legend would have made such a prodigious blunder. Nor are we in-

clined to believe that there is any error at all in this date. Our interpretation is, that while the writer adopted the Jewish reckoning of "the fourth millenary of the world," he used for the precise date the Olympiad of Iphitus, which was instituted 884 B. C., and prevailed till 238 A. D. (Helvicus's Chron. Hist., 1687.) The year 671 of that era (*i. e.*, the third year of the 168th Olympiad) would be 106 B. C., the very first year of Alexander Janneus, who reigned over Jewry, according to Josephus, 27 years, and whose reign ended between 81 and 78 B. C., according to various authorities. This Greek era would be quite likely to be adopted by a Jew, while the Roman era would not. Besides, the year 671 A. U. C. (82 B. C.) would make Jeshu a mere boy at his death, while the year 671 of the era of Nabonassar would fall just this side of the reign of Janneus, and make Jeshu a mere infant, instead of an adult of about 30 years or more when he died. Therefore we strongly suspect that the author adopted the Olympiad of Iphitus.

The Jewish Talmud tells us that in the reign of this same Janneus, who persecuted the Rabbins, Jesus, then a young man, went to Alexandria, in Egypt, with Rabbi Joshua Ben Perachiah, and that after peace was restored they both returned. It is well known that the Jews place the birth of Jesus a century before the Christian era. (Gibbon's Rome, xvi, Note 31. Basnage's Hist. Jews, B. iv, ch. 38.)

Misfortune to Israel.

A great misfortune happened to the *enemies of* Israel. (i, 1.)

The misfortune seems to have happened to Israel rather than their enemies. The purpose of the writer in inserting "enemies" is not clear. *Ut per* ευφημιαν *sic loquitur*, says Wagenseil in parentheses.

Joseph Pandera, Mary, and Jesus.

There was a certain idle and worthless debauchee named Joseph Pandera ..... He lived at Bethlehem of Judea. Near by there lived a widow who had a daughter named Miriam, of whom mention is several times made in the Talmud as a dresser of women's hair. (i, 2–5, f.)

In the Talmud we read of a Jesus, the son of Pandira and of Mary, otherwise called Stada, who transgressed the laws of chastity and separated from her husband. This Mary is several times mentioned in the Talmud as a plaiter of women's hair.

Mr. Gould points out that this reference is not found in the Mishna, which he says was compiled A. D. 219, but in the Gemara, and that the Jerusalem Gemara was completed A. D. 390, and the Babylonian Gemara about A. D. 500. This would seem to indicate a later date for the composition of the Toldoth Jeshu than that of the Gemara. But it should be borne in mind that all ancient manuscripts are full of interpolations, so that we can never be absolutely certain of the integrity of any particular part.

About A. D. 200 (some suppose earlier, others later) Celsus wrote a work against Christianity, entitled *Logos Alethes*, "True Doctrine" or "Word." All we know of its contents is what Origen has transmitted to us in a large volume of refutation. Celsus was familiar with gospel-stories, like ours, but not identical. He introduces a Jew, who has a personal discussion with Jesus.

"In the first place he accuses him of having invented his birth from a virgin, and upbraids him with being born in a certain Jewish village of a poor woman of the country, who gained her subsistence by spinning, and who was turned out of doors by her husband, a carpenter by trade, because she was convicted of adultery; that after being driven away by her husband and wandering about for a time, she disgracefully gave birth to Jesus, an illegitimate child,

who having hired himself out as a servant in Egypt, on account of his poverty, and having there acquired some miraculous powers, on which the Egyptians greatly pride themselves, returned to his own country highly elated on account of them, and by means of these proclaimed himself a God." (Orig. agt. Cels., i, 28.)

The father of the illegitimate child is afterwards described as "a soldier named Panthera," (i, 32.)

Celsus, by the way, discredits the story of the massacre of the infants by Herod, of the dove alighting on Jesus at his baptism, and of the resurrection.

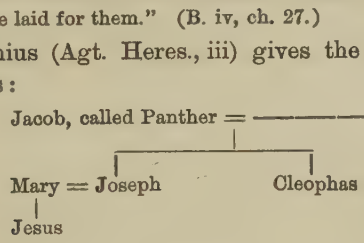
Origen is indignant at Celsus for calling Jesus a carpenter, and says that "in none of the gospels current in the churches is Jesus *himself* ever described as being a carpenter," (vi, 36.) Oh yes he is, in Mark vi, 3, which reads, "Is not this the carpenter?" Did Origen overlook that passage, or was it wanting in the early editions?

Basnage in his "History of the Jews" reviews the Toldoth Jeshu of Wagenseil and also the later one of Huldrich. In regard to the genealogy of Jesus he says:

"Celsus is excusable in having upbraided Christians with the virgin being forced by a soldier called Pandera, but how can St. Epiphanius [A. D. 367] be excused, who assures us that Jesus was the son of Jacob surnamed Panthera? Or how can John of Damascus [A. D. 760] be justified, who is indeed of another opinion, but for all that makes him come into the genealogy of J. Christ? for he maintains that Panthera was great-grandfather to Mary, and Barpanther her grandfather. Raban Maur [A. D. 874] doth also speak of these two men; and the learned Grotius [A. D. 1640] made an advantage of this tradition, as if it had been well grounded, that so the romance invented about the virgin might appear more probable. And indeed the name given here to the soldier, Panther, is a Greek one; how then can it be introduced into the genealogy of J. Christ as the surname of a family? There is good reason to believe that it was invented only to make the birth of the Messiah more odious. The panther, or male of the panther, is a savage and cruel beast that couples with a lioness, and from thence proceeds the leopard.....The manuscript of a Rabbi is also quoted, wherein

it is said that as the leopard is produced by the mixture of different species, so J. Christ sprung from a Greek soldier and a Jewish woman. Those who reckon Panthera among Christ's ancestors, fall into the snare which the most inveterate enemies of the Christian religion have laid for them." (B. iv, ch. 27.)

Epiphanius (Agt. Heres., iii) gives the genealogy of Jesus thus:



DECENCY.

Tum ea homine ait; ect. (i, 11–15.)

Decency forbids the translation of these few lines, although there are many passages in Holy Writ that are worse.

THE BOY JESUS BEFORE THE SENATORS.

And it came to pass by and by that he met the senators of the Sanhedrim at Jerusalem. It was then the custom that whoever met those senators should cover his head and bow down. But this boy as he walked past them bared his head, and touching his forehead saluted the principal only. (i, 24–26 f.)

The same story is told in the Talmud thus:

"As once the Elders sat at the gate there passed two boys before them. One uncovered his head, the other did not. Then said Rabbi Elieser, The latter is certainly a bastard; but Rabbi Jehoshua said, He is a son of an adulteress. Akiba said, He is both a bastard and a son of an adulteress. They said to him, How canst thou oppose the opinion of thy companions? He answered, I will prove what I have said. Then he went to the boy's mother, who was sitting in the market selling fruit, and said to her, My daughter, if you will tell me the truth I will promise you eternal life. She said to him, swear to me. And he swore with his lips, but in his heart he did not ratify the oath."

The Rabbi then learned what he desired to know, and

came back and told his associates that his assertion about the boy was proven true.

The Two Brazen Lions.

"But when the wise men feared that perchance studious youths might learn this name and bring destruction upon the world (which calamity may God forbid) they made by magic two brazen lions, and placed them at the entrance of the Holy of Holies, one on the right and the other on the left." (i, 37 f.)

There being no historical confirmation of the existence of these two brazen lions—though the Talmud contains a similar account of a sacred and magical name inscribed on a stone in the Sanctuary and guarded by two dogs, and in another version of this story it is dogs—Grotius discredits the whole story. But the legal maxim *falsus in uno falsus in omnibus*, is not yet accepted by theologians as applicable to ancient Scriptures.

How Jesus Became a Magician.

And coming secretly to Jerusalem he went into the Temple and there learned the sacred letters. (i, 39 f.)

We have already noticed the statement of the Talmud that Jesus when a young man went to Egypt. In the Babylonian Gemara it is related that when King Alexander Janneus persecuted the Rabbis, Rabbi Jehoshua, son of Perachias, fled with his disciple Jesus to Alexandria in Egypt, and there both received instruction in Egyptian magic. On their way back to Judea both were hospitably lodged by a woman. Next day, as Jehoshua and his disciple were continuing their journey, the master praised the hospitality of their hostess, whereupon his disciple remarked that she was not only a hospitable, but a comely woman. Now, as it was forbidden to Rabbis to look with admiration on female beauty, the Rabbi Jehoshua was so angry with his disciple that he pronounced on him ex-

communication and a curse. Jesus after this separated from his master and gave himself up wholly to the study of magic.

The above is taken verbatim from Mr. Gould's work. But we find in Dr. Lardner's works, a further statement that the Egyptian priests, in order to keep a monopoly of the art, searched everybody who went away, lest he should carry away with him the secret charm. But Jesus cut open his flesh and hid the charm under his skin. Thus it was that he became a conjurer in Judea.

In the practice of the art by Jesus, the following instance is related by the Jerusalem Gemara:

"The sister's son of Rabbi Jose swallowed poison, or something deadly. There came to him a man and conjured him in the name of Jeshu, son of Pandeira, and he was healed or made easy. But when he went forth it was said to him, How hast thou healed him? He answered, By using such and such words. Then he (R. Jose) said to him, It had been better for him to have died than to have heard this name. And so it was with him, (*i. e.*, the boy died.)"

Another instance is related where a pupil of Jesus sought to cure a serpent's bite, but was forbidden by a Rabbi:

"Eleaser, the son of Damah, was bitten by a serpent. There came to him James, a man of the town of Sechania, to cure him in the name of Jeshu, son of Pandeira; but the Rabbi Ismael would not suffer it, but said, It is not permitted to thee, son of Damah. But he (James) said, Suffer me and I will bring an argument against thee which is lawful. But he would not suffer him."

The Lions Roared.

As he was coming out of the door the lions roared. (i, 43.)

Wagenseil has *allatrabant canes*, "the dogs barked;" but in the Hebrew it is הארית, "the lions."

Jesus at Nob.

"And it came to pass that when Jeshu was come to Nob, which is near Jerusalem, he said to them, Have ye not here a good and comely ass?" (ii, 1, f.)

Nob was a very ancient and sacred town overlooking Jerusalem. It is mentioned in 1 Sam., xxi, 1; xxii, 9, 11, 19; Neh. xi, 32; Is. x, 32, and Jos. Ant. vi, 12.

In the Gospels Jesus is said to have mounted the ass at Bethphage, by the side of the Mount of Olives, near Bethany. Neither place is mentioned in the Old Testament or Apocrypha. Bethphage cannot be located, but there is now a wretched little hamlet called *El-Azariyeh*, (after Lazarus,) which is *believed* to answer to Bethany. It is on the east slope of the mountain, about 18 furlongs distant from the walls of Jerusalem. The 4th Evangelist located it 15 furlongs distant. This is a near enough agreement, were it not that the 3d Evangelist makes Bethany the place of ascension, (xxiv, 50, 51,) and then in Acts i, 12, says (or at least implies) that it was distant from Jerusalem only "a Sabbath day's journey," *i. e.*, 6 furlongs instead of 15 or 18.

But the uncertainty about places mentioned in the Gospels is not confined to these two. Consult Smith's Bible Dictionary, and see how doubtful is the identification of Ænon, Arimathea, Bethabara, (called Bethany in all the oldest manuscripts of the 4th Gospel,) Bethesda, Bethsaida, Capernaum, Cana, Chorazin, Dalmanutha, Emmaus, Gadara, Gethsemane, Golgotha, Magdala, Salim, and Sychar. There was an ancient Emmaus, (1 Macc., iii, 40,) now called Amwas, situated about 20 miles northwest of Jerusalem. All the early Christian writers identified it with the Emmaus of Luke xxiv, 13; but no one now pretends to be able to locate any such place 60 furlongs distant from Jerusalem. In short, the geography

of Palestine is so confused and false in the Gospels as to make it pretty certain that the writers knew little of that country.

Not Queen Helena but Alexandra.

(She was Queen Helena, the wife of King Janneus mentioned above; she reigned after the death of her husband. She is otherwise called Oleina, and had a son Nunbasus, the king, otherwise called Hyrcanus, who was slain by his subordinate Herod.) (ii, 7.)

This parenthesis is probably an interpolation in whole or in part. The widow of Alexander Janneus was named Alexandra. She reigned nine years after the death of her husband. She had two sons named Hyrcanus and Aristobulus, both of whom reigned interruptedly after her, and Hyrcanus was killed by Herod the Great. The interpolater has confounded Queen Alexandra with Helena, wife of Monobasus, king of Adiabene, a province of Assyria, some 600 miles distant from Jerusalem. Her husband was succeeded by her two sons, Izates and Monobasus. She embraced the Jewish faith, and visited Jerusalem about A. D. 45. (Jos. Ant., B. xx, ch. 2, 4.)

Gall for Meat.

Nor wilt thou at last convert gall into good fruit. (iii, 36.)

The Hebrew word here translated "gall" is not ראש, as in verse 34, but חוער, a word not found in the Hebrew lexicon. But Wagenseil has translated it *fel*, "gall." Mr. Gould has avoided the obscurity of the passage by omitting certain words, and simply rendering it "and changest not."

The Preparation for the Sabbath and Passover.

The same day was the preparation for the Sabbath and also the preparation for the Passover. (iii, 41.)

This agrees with the 4th Gospel, which makes the Sab-

bath and Passover come together on the day following the crucifixion, and disagrees with the three Synoptics which describe the event as taking place on the Passover day. (See p. 10 ff.) It also agrees with the Talmud in regard to the next day being the Passover and the Sabbath.

Stoning and Hanging.

Thence taking him out to the place of punishment, they stoned him to death. Then the wise men commanded him to be hanged on a tree. (iii, 42, 43 f.)

The Babylonian Gemara says:

"On the rest-day before the Sabbath they crucified Jeshu. For forty days did the herald go before him and proclaim aloud, He is to be stoned to death because he has practised evil and has led the Israelites astray, and provoked them to schism. Let any one who can bring evidence of his innocence come forward and speak! But as nothing was produced which could establish his innocence, he was crucified on the rest-day of the Passah, (*i. e.*, the day before the Passover.)"

The same Gemara relates that Jeshu was stoned and hanged in the city of Lud, (Lydda, 22 miles northwest of Jerusalem,) on the eve of the Passover, and adds the following:

"Ula said, Will you not judge him to have been the son of destruction because he is a seducer of the people? For the Merciful says, (Deut. xiii, 8,) Thou shalt not spare him, neither shalt thou conceal him. But I, Jesus, am heir to the kingdom. Therefore (the herald) went forth proclaiming that he was to be stoned because he had done an evil thing, and had seduced the people and led them into schism. And (Jeshu) went forth to be stoned with stones because he had done an evil thing, and had seduced the people and led them into schism."

The same Gemara gives the following perplexing account of Jeshu:

"They stoned the son of Stada in Lud, (Lydda,) and crucified him on the eve of the Passover. This Stada's son was Pandira's

son. Rabbi Chasda said Stada's husband was Pandira's master, namely Paphos, son of Jehuda. But how was Stada his mother? His (*i. e.*, Pandira's) mother was a woman's hair-dresser. As they say in Pombeditha, (the Babylonish school by the Euphrates,) this one went astray (S'tath-da) from her husband."

The Gloss or Paraphrase on this is:

"Stada's son was not the son of Paphos, son of Jehuda. No; as Rabbi Chasda observed, Paphos had a servant named Pandira. Well, what has that to do with it? Tell us how it came to pass that this son was born to Stada. Well, it was on this wise: Miriam, the mother of Pandira, used to dress Stada's hair, and.....Stada became a mother by Pandira, son of Miriam. As they say in Pombeditha, Stada by name and Stada by nature."

Stem of a Cabbage.

But there is in my garden a great stem of a cabbage; I will go and bring it hither; perhaps it will hold the body.....So Judas went at once and brought the stalk, and on it Jeshu was hanged. (iii, 48, 49.)

It is not certain what kind of a plant this was. Wagenseil has *brassica caulis ingens*, "great stem of a cabbage." The Hebrew word in the first instance is קלח, and in the second כרוב. We hardly dare suspect that it was the stalk of a Jerusalem artichoke.

The Jewish Law About Hanging.

It is not lawful for us to break one letter of the divine law in regard to this fellow. (iii, 50.)

The law forbade that any one who was hanged should remain on the tree all night.

The Twelve Apostles.

The pernicious faith increased and spread abroad, and there came forth twelve men.....who wandered through twelve kingdoms and spread false doctrines among mankind. (iv, 4.)

The Babylonian Gemara contains the following curious passage concerning the five disciples of Jeshu Ben Stada:

"Jeshu had five disciples, Matthai, Nakai, Netzer, and Boni, and also Thoda. They brought Matthai (to the tribunal) to pronounce sentence of death against him. He said, Shall Matthai suffer when it is written, (Ps. xlii, 3,) מתי, When shall I come to appear before the presence of God? They replied, Shall not Matthai die when it is written, מתי, When shall he die and his name perish? They produced Nakai. He said, Shall Nakai נקאי die? Is it not written, The innocent ונקי slay thou not? (Ex. xxiii. 7.) They answered him, Shall not Nakai die when it is written, In the secret places does he murder the innocent? (Ps. x, 8.) Then they brought forth Netzer, he said unto them, Shall Netzer נצר be slain? Is it not written, (Is. xi, 1,) A branch ונצר shall grow out of his roots? They replied, Shall not Netzer die because it is written, (Is. xiv, 19,) Thou art cast out of thy grave like an abominable branch? They brought forth Boni בוני. He said, Shall Boni die the death when it is written, (Ex. iv, 22,) בני, My son, my first born, is Israel? They replied, Shall not Boni die the death when it is written, (Ex. v, 23,) So I will slay thy son, thy first-born son? They led out Thoda תודה. He said, Shall Thoda die when it is written, (Ps. c, 1,) A psalm לתודה of thanksgiving? They replied, Shall not Thoda die when it is written, (Ps. l, 23,) He that sacrificeth praise, he honoreth me?"

Origen accuses Celsus of ignorance as to the number of the apostles, quoting him thus:

"Jesus having gathered around him ten or eleven persons of notorious character, the very wickedest of tax-gatherers and sailors, fled in company with them from place to place, and obtained his living in a shameful and importunate manner." (i, 62)

In another place Origen quotes Celsus as saying that Jesus "gained over to himself only ten sailors and tax-gatherers of the most worthless character, and not even the whole of these." (ii, 46.)

Simon Kepha.

A certain aged man from among the elders, whose name was Simeon Kepha.....Simeon Ben Kepha. (iv, 14, 18.)

Simeon Kepha and Simeon Ben (the son of) Kepha are undoubtedly the same in this story. And here a suspicion arises that Paul was contemporary with this same Kepha; but we reserve this point for another note.

"The Chief City of the Nazareans," (iv, 19.)

What city was this? In Mrs. Blavatsky's profound work, "Isis Unveiled," it is called Babylon, apparently quoting from this same *Toldoth Jeshu*—perhaps another version. Babylon was a greater Hebrew centre than Jerusalem, and the Babylonian Talmud far exceeds in volume the Jerusalem Talmud.

It is doubtful whether there was a place called Nazareth until the 4th century; but Jesus Christ and Paul are both called Nazareans in the New Testament. (See p. 40, f.)

St. Peter a Myth.

Afterwards they devised a most abominable fraud, and at this very time that tower is to be seen at Rome, and they call it Peter—that is, the name of a stone, because he sat on a stone even to the day of his death. (iv, 45.)

Petra and *Petros* in Greek mean the same as *Keph* in Hebrew and *Kepha* in Chaldee and Syriac, namely, a rock or stone. *Keph* is a rare word, occurring only twice in the Hebrew Bible. (Job xxx, 6; Jer. iv, 29.) It is vain to argue that because Kepha means stone it is therefore proper to translate it Petros, just as *ha Mashiach* is rendered *ho Christos*, or as royal titles are sometimes translated, for example, William *le taciturne*, (the Silent,) Philip *le bel*, (the Fair,) &c. These are not surnames, but epithets; but even allowing them to be proper names, they all have the definite article prefixed, which neither Kepha nor Petros ever has. However, whether Kepha was Simon's surname before he met

Jesus, as Matthew and Luke tell us, or a name given to him by Jesus, as Mark and John say, he was never called "*the* Rock."

The first Epistle of *Kepha*, translated *Petros* in the Greek version of the New Testament, seems to have been written from Babylon, (v, 3,) which commentators have vainly sought to metamorphose into Rome. There is no possible clue to the date of the Epistle. Its theology is Pauline, and it may have been written more than a century earlier than the date assigned to it by the churchmen. Nor is so early a date at all incompatible with the frequent use of the name Jesus Christ, for the Septuagint had rendered that name familiar to all Greek speaking Jews more than 200 years B. C. *Iesous* was the Greek for Joshua or Jehoshua, which meant Savior; and *Christos* was the Greek for *Mashiach*, meaning *anointed*, a word of frequent occurrence in the Old Testament. A real or pretended Savior would therefore be called in Greek *Iesous*, and in Hebrew *Jehoshua*, (the name of our Jeshu before he was outlawed by the Sanhedrim;) and his royal title must needs be in Hebrew *Mashiach*, and in Greek *Christos*.

In chapter xii of our REVELATIONS we announced that we expected to prove that Paul knew no Apostle Peter. In the next chapter we showed that what the book of Acts says about Paul and Peter is at total and irreconcilable variance with Paul's own account in Galatians. In chapter xiv we pointed out the forgery of the name *Petros* three times in Galatians by the post-Nicene scribes, and we argued presumptively that in the only two remaining occurrences of *Petros*, in Gal. ii, 7, 8, it was an earlier forgery.

Some time afterwards we discovered that the mention of Peter in Clement's Epistle to the Corinthians was a

mistake, and pointed out how it happened to be made. (Chap. xxiv.) Still later we made the further discovery that there was no Peter in the Gospels or Pauline Epistles of the ancient Peshito version of the New Testament written in the vernacular of Palestine. (Chap. xxix.) Later still, on examining the recently discovered ancient Syriac documents, we found no Peter, but always Kepha, whether issuing Apostolic ordinances at Jerusalem, A. D. 29, performing cures in Persia A. D. 40, or demolishing Simon Magus at Rome A. D. 43 or 68. (Chaps. xxxiii, xxxv, xxxvi.)

Thus, step by step, in our researches our hypothesis that Peter was a myth was proven to be true. The conceded existence of a Kepha did not affect the question as to the existence of a Galilean Peter in the 1st century, such as the Gospels describe. Every trace, whether historical or legendary, down to the latter part of the 2d century, was of Kepha, not Petros. We therefore established the fact, as completely as the evidence would allow, that Peter was a Roman forgery. That question was settled and our work was about ended, when to our astonishment we found in this Toldoth Jeshu story not only that the Roman Peter was a myth, but an "abominable fraud."

A more remarkable instance in historical researches of *a priori* reasoning confirmed by *a posteriori* proof, we cannot well imagine. Even if there be not a word of truth in the Toldoth Jeshu story, nobody will pretend that it was forged by ANTICHRIST A. D. 1878.

THE TALMUD AND THE TOLDOTH JESHU.

In the preceding Notes we have presented all the references in the Talmud to Jesus or Jeshu, which are supposed to relate to Jesus Christ or to Jeshu the son of

Mary and Joseph Pandera. For these extracts from the Gemara we are indebted to the Rev. S. Baring Gould. After gleaning everything that he could find he says:

"This is all that the Gemara tells us about Jeshu, son of Stada or Pandira. It behooves us now to consider whether he can have been the same person as our Lord.

"That there really lived such a person as Jeshu, son of Stada or Pandira, and that he was a disciple of Rabbi Jehoshua Ben Perachia, I see no reason to doubt. That he escaped from Alexander Janneus with his master into Egypt, and there studied magical arts; and that he returned after awhile to Judea and practised his necromantic arts in his own country, is also not improbable.. .... That Jeshu, son of Pandira, was stoned to death in accordance with the law for having practised magic is also probable."

* * * * * * * * *

"The Rabbis of the Gemara period [A. D. 219–500,] had begun, like the Jew Celsus, to confuse Jesus, son of Mary, with Jeshu the sorcerer. Their tradition told of a Jeshu who was stoned; Christian tradition of a Jesus who was crucified. They combined the punishments and fused the persons into one. But this was done very clumsily. It is possible that more than one Jehoshua has contributed to form the story of Jeshu in the Talmud. For his mother Stada is said to have been married to Paphos, son of Jehuda. Now Paphos Ben Jehuda is a Rabbi whose name occurs several times in the Talmud as an associate of the illustrious Rabbi Akiba, who lived after the destruction of Jerusalem and had his school at Bene-Barah. To him the first composition of the Mishna arrangements is ascribed. As a follower of the pseudo-Messiah Barcochab, in the war of Trajan and Adrian, he sealed his life of enthusiasm with a martyr's death A. D. 135, at the capture of Bether."

* * * * * * * * *

"We naturally wonder how it is that Stada, the mother of Jeshu, who was born about B. C. 120, should be represented as the wife of Paphos, son of Jehuda, who died about A. D. 130, two centuries and a half later. It is quite possible that this Paphos lost his wife, who eloped from him with one Pandira, and became mother of a son named Jehoshua. The name Jehoshua or Jesus is common enough."

* * * * * * * * *

"I think that probably the story grew up thus: A certain Jehoshua, in the reign of Alexander Janneus, went down into Egypt

and there learnt magic. He returned to Judea, where he practised it, but was arrested at Lydda, and executed by order of the Sanhedrim by being stoned to death.

"But who was this Jehoshua? Tradition was silent. However, there was a floating recollection of a Jehoshua born of one Stada, wife of Paphos, son of Jehuda, the companion of Akiba. The two Jehoshuas were confounded together. Thus stood the story when Origen [A. D. 230–250] wrote against Celsus [who flourished] A. D. 176, [or perhaps later.]

"By A. D. 500 it had grown considerably. The Jew of Celsus had already fused Jesus of Nazareth with the other two Jehoshuas. This led to the Rabbis of the Gemara relating that Jehoshua was both stoned and crucified.

"I do not say that this certainly is the origin of the story as it appears in the Talmud, but it bears on the face of it strong likelihood that it is. Jehoshua, who went into Egypt, could not have been stoned to death after the destruction of Jerusalem and the revolt of Barcochab, for then the Jews had not the power of life and death in their hands. The execution must have taken place long before; yet the Rabbis whose names appear in connection with the story—always excepting Jehoshua son of Perachia—all belong to the 2d century after Christ.

"The solution I propose is simple, and it explains what otherwise would be inexplicable. If it be a true solution, it proves that the Jews in A. D. 500, when the Babylonian Gemara was completed, had no traditions whatever concerning Jesus of Nazareth."

* * * * * * * *

"Learned Jewish writers have emphatically denied that the Jeshu of the Talmud is the Jesus of the Gospels.....Rabbi Salman Zevi entered into the question with great care in a pamphlet, and produced ten reasons for concluding that the Jeshu of the Talmud was not the Jesus, son of Mary of the Evangelists."

* * * * * * *

"Who were the authors of the books called Toldoth Jeshu, the two counter-Gospels, is not known. Justin Martyr, who died A. D. 163, [or later] speaks of the blasphemous writings of the Jews about Jesus; but that they contained traditions of the life of the Savior can hardly be believed in presence of the silence of Josephus and Justus, and the ignorance of the Jew of Celsus."

* * * * * * *

"Neither (of the two versions of Toldoth Jeshu) can boast of an

antiquity greater than at the outside of the 12th century. [?] It is difficult to say with certainty which is the earlier of the two. Probably both came into use about the same time; the second certainly in Germany, [?] for it speaks of Worms in the German empire.

"According to the first, Jeshu (Jesus) was born in the year of the world 4671 (B. C. 910) in the reign of Alexander Janneus (B. C. 106–79)! He was the son of Joseph Pandira and Mary, a widow's daughter, the sister of Jehoshua, who was affianced to Jochanan, disciple of Simeon Ben Shetach; and Jeshu became the pupil of Rabbi Elchanan. Mary is of the tribe of Juda.

"According to the second, Jeshu was born in the reign of Herod the Proselyte, (47—4 B. C.) and was the son of Mary, daughter of Kalpus, and sister of Simeon son of Kalpus by Joseph Pandira, who carried her off from her husband, Papus, son of Jehuda. Jeshu was brought up by Joshua son of Perachia, in the days of the illustrious Rabbi Akiba. Mary is of the tribe of Benjamin.

"The anachronisms of both accounts are so gross as to prove [?] that they were drawn up at a very late date and by Jews singularly ignorant of the chronology of their history.

"In the first, Mary is affianced to Jochanan, disciple of Simeon Ben Shetach. Now Schimon or Simeon, son of Scheta, is a well-known character. He is said to have strangled eighty witches in one day, and to have been the companion of Jehuda Ben Tabai. He flourished B. C. 70.

"In the second Life we hear of Mary being the sister of Simeon Ben Kalpus (Chelptu.) [?] He also is a well-known Rabbi, of whom many miracles are related. He lived in the time of the Emperor Antoninus, before whom he stood as a disciple when an old man (cir., A. D. 160.)

"In this also the Rabbi Akiba is introduced. Akiba died A. D. 135. Also Rabbi Jehoshua Ben Levi. Now this Rabbi's date can also be fixed with tolerable accuracy. He was the teacher of the Rabbi Jochanan, who compiled the Jerusalem Talmud. His date is A. D. 120.

"We have thus, in the two Lives of Jeshu, the following personages introduced as contemporaries:

I.	II.
Jeshu (born A. M. 4721) B. C. 910	Herod the Great.....B. C. 47–4
Alexander Janneus....B. C. 106–79	R. Jeh. Ben Perachia...*c.* B. C. 90
R. Simeon Ben Shetach...B. C. 70	R. Akiba.....,.....*c.* A. D. 135
	R. Papus Ben Jehuda *c.* A. D. 140
	R. Jehoshua Ben Levi *c.* A. D. 120

We think the learned critic assumes too much in regard to the coincidence of names.

Furthermore, there is some confusion of dates as well as names. The author says in regard to Paphos Ben Jehuda, first, that he died about A. D. 150, (which we changed to 130, so as to agree with the context;) and then in the above table, about A. D. 140.

Again, the impression conveyed on page 390 above is, that Paphos Ben Jehuda began the composition of the Mishna, and that he died A. D. 135, whereas Rabbi Akiba is meant. But in McClintock and Strong's Cyclopedia Rabbi Meir, a pupil of Akiba, is named as "one of the originators of the Mishna," and Judah hak-Kodesh, or the Holy, as the actual compiler. And our author in another place says it was drawn up in the year 219 by Rabbi Jehuda the Holy. But Judah hak-Kodesh was born about A. D. 135 (or, as some say, 120,) and died between 190 and 194. His successors, therefore, must have completed the work about A. D. 219.

Once more our author perplexes the reader by saying that the Rabbi Jehoshua Ben Levi (A. D. 120) "was the teacher of Rabbi *Jochanan, who compiled the Jerusalem Talmud.*"

Thus the question of the authorship of the Talmud is somewhat *mud*dled, and leaving it unsettled, we will note in conclusion the significant admission of our author that "*although the Mishna was drawn up at Tiberias, on the sea of Galilee, near where Jesus lived, wrought miracles, and taught, neither he nor his followers are mentioned once in the Mishna.*"

THE TOLDOTH JESHU OF HULDRICH.

In regard to this work we submit the following from the Rev. Mr. Gould's "Lost and Hostile Gospels." The words and dates in parentheses are his; those in brackets are ours; also the foot-notes.

"We will now analyze and give extracts from the sec-
"ond anti-evangel of the Jews, the Toldoth Jeshu of
"Huldrich. (Joh. Jac. Huldricus: Historia Jeschuæ
"Nazareni, a Judæis blaspheme corrupta; Leyden,
"1705.) It begins thus:"

In the reign of King Herod the Proselyte, [47—4 B. C.,] there lived a man named Papus Ben Jehuda. To him was betrothed Miriam, daughter of Kalphus; and her brother's name was Simeon. He was a Rabbi, the son of Kalphus. This Miriam, before her betrothal, was a hair-dresser to women.....She was surpassing beautiful in form. She was of the tribe of Benjamin.

"On account of her extraordinary beauty she was kept
"locked up in a house; but she escaped through a win-
"dow and fled from Jerusalem to Bethlehem with Joseph
"Pandira, of Nazareth.

"As has been already said, Papus Ben Jehuda was a
"contemporary of Rabbi Akiba, and died about A. D. 140.
"In the Wagenseil Toldoth Jeshu Miriam is betrothed
"to a Jochanan. In the latter Mary lives at Bethlehem;
"in the Toldoth of Huldrich she resides at Jerusalem.

"Many years after, the place of the retreat of Miriam
"and Joseph Pandira having been made known to He-
"rod, he sent to Bethlehem orders for their arrest, and
"for the massacre of the children; but Joseph, who had
"been forewarned by a kinsman in the court of Herod,
"fled in time with his wife and children into Egypt.

"After many years a famine broke out in Egypt, and

" Joseph and Miriam, with their son Jeshu and his breth-
" ren, returned to Canaan and settled at Nazareth."

And Jeshu grew up and went to Jerusalem to acquire knowledge in the school of Perachia (B. C. 90); and he made there great advance, so that he learned the mystery of the chariot (Ezek. i) and the holy Name (JHVH.)

One day it fell out that Jeshu was playing ball with the sons of the priests, near the chamber Gasith, on the hill of the Temple. Then by accident the ball fell into the Fish-valley. And Jeshu was very grieved, and in his anger he plucked the hat from off his head and cast it on the ground and burst into lamentations. Thereupon the boys warned him to put his hat on again, for it was not comely to be with uncovered head. Jeshu answered, Verily, Moses gave you not this law; it is but an addition of the lawyers, and therefore need not be observed.

Now there sat there Rabbi Eliezer and Joshua Ben Levi (A. D. 220,) and the Rabbi Akiba (A. D. 135) hard by, in the school, and they heard the words that Jeshu had spoken.

Then said the Rabbi Eliezer, That boy is certainly a Mamser [bastard.] But Rabbi Joshua son of Levi said, He is a Ben-hannidda [son of an adulteress.] And the Rabbi Akiba said also, He is a Ben-hannidda. Therefore the Rabbi Akiba went forth out of the school and asked Jeshu in what city he was born. Jeshu answered, I am of Nazareth; my father's name is Mezaria (from Mizraim, Egypt), and my mother's name is Karchat.

Then the Rabbis Akiba, Eliezer and Joshua went into the school of the Rabbi Joshua son of Perachia and seized Jeshu by the hair and cut it off in a circle, and washed his head with the water Boleth, so that the hair might not grow again.

" Ashamed at this humiliation, the boy returned to Naz-
" areth, where he wounded his mother's breast.

" Probably the author of this counter-Gospel saw one
" of those common artistic representations of the *Mater*
" *Dolorosa* with a sword piercing her soul, and invented
" the story of Jesus wounding his mother's breast to ac-
" count for it.

" When Jeshu was grown up there assembled about
" him many disciples, whose names were Simon and Mat-

"thias, Elikus, Mardochai and Thoda, whose names Jeshu "changed."

He called Simon Peter, after the word Petrus, which in Hebrew signifies the First.* And Matthias he called Matthew: and Elikus he called Luke, because he sent him forth among the heathen; and Mardochai he named Mark, because he said, Vain men come to me; and Thoda he named Papul (Paul), because he bore witness of him.

Another worthless fellow also joined them, named Jochanan, and he changed his name to Johannus on account of the miracles Jeshu wrought through him by means of the incommunicable Name. This Johannus advised that all the men who were together should have their heads washed with the water of Boleth, that the hair might not grow on them, and all the world might know that they were Nazarenes.

But the affair was known to the elders and to the King. Then he sent his messengers to take Jeshu and his disciples, and to bring them to Jerusalem. But out of fear of the people they gave timely warning to Jeshu that the King sought to take and kill him and his companions. Therefore they fled into the desert of Ai (Capernaum?†) And when the servants of the King came and found them not, with the exception of Johannus, they took him and led him before the King. And the King ordered that Johannus should be executed with the sword. The servants of the King therefore went at his command and slew Johannus, and hung up his head at the gate of Jerusalem.

"Evidently the author confounds John the Baptist with "John the Apostle."

About this time Jeshu assembled the inhabitants of Jerusalem

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* *Ptr* פטר in Hebrew means, "a firstling." But what then becomes of the Greek pun on *Petros?* (Matt. xvi, 18.)

† Ai was the second city taken by the Israelites (Josh. viii.) Aiath, mentioned in Isaiah x, 28, is believed to be the same city. In Ezra ii, 28, we read that "the men of Bethel and Ai," to the number of 223 (123 in Neh. vii, 32) returned from the captivity. In Neh. xi, 31, Aija is mentioned in connection with Bethel. Ai is supposed to have been situated about ten miles northeast of Jerusalem, and four miles southeast of Bethel. That is far distant from Capernaum, and in a desert region, whereas there was no desert about Capernaum.

about him and wrought many miracles. He laid a millstone on the sea and sailed about on it, and cried, I am God, Son of God, born of my mother by the power of the Holy Ghost, and I sprang from her virginal brow.

And he wrought many miracles, so that all the inhabitants of Ai believed in him, and his miracles he wrought by means of the incommunicable Name.

Then Jeshu ordered the law to be done away with, for it is said in the Psalm, It is time for thee, Lord, to lay to thine hand, for they have destroyed thy law. Now, said he, is the right time come to tear up the law, for the thousandth generation has come since David said, He hath promised to keep his word to a thousand generations (Ps. cviii, 8.)

Therefore they arose and desecrated the Sabbath.

When now the elders and wise men heard of what was done they came to the King and consulted him and his council. Then answered Judas, son of Zachar, I am the first of the King's princes; I will go myself and see if it be true what is said, that this man blasphemeth.

"Judas in St. John's Gospel is called the son of Simon "(vi, 71; xiii, 2, 26). Son of Zachar is a corruption of "Iscarioth. The name Iscarioth is probably from Keri-"oth, his native village, in Judah."*

Therefore Judas went and put on other clothes like the men of Ai, and spake to Jeshu and said, I also will learn your doctrine. Then Jeshu had his head shaved in a ring and washed with the water Boleth.

After that they went into the wilderness, for they feared the King lest he should take them if they tarried at Ai. And they lost their way; and in the wilderness they lighted on a shepherd who lay on the ground. Then Jeshu asked him the right way, and how far it was to shelter. The shepherd answered, The way lies straight before you, and he pointed it out with his foot.

They went a little further, and they found a shepherd maiden, and Jeshu asked her which way they must go. Then the maiden led them to a stone which served as a sign-post. And Peter said to

* The Sinaitic Codex has "Judas [the son] of Simon, who was of Kariotus"—*απο Καρυωτου*. (John vi, 71.)

Jeshu, Bless this maiden who has led us hither! And he blessed her, and wished for her that she might become the wife of the shepherd they had met on the road.

Then said Peter, Wherefore didst thou so bless the maiden? He answered, The man is slow, but she is lively. If he were left without her activity it would fare ill with him. For I am a God of mercy, and make marriages as is best for man.

"This is a German story. There are many such of "Jesus and St. Peter to be found in all collections of "German household tales. They go together on a jour- "ney, and various adventures befal them, and the Lord "orders things very differently from what Peter expects.

"To this follows another story, familiar to English "school-boys. The Apostles come with their Master to "an inn, and ask for food. The innkeeper has a goose, "and it is decided that he shall have the goose who dreams "the best dream that night. When all are asleep, Judas "gets up, plucks, roasts and eats the goose. Next morn- "ing they tell their dreams. Judas says, 'Mine was the "best of all, for I dreamt that in the night I ate the "goose; and lo! the goose is gone this morning. I think "the dream must have been a reality.' Among English "school-boys the story is told of an Englishman, and "Scotchman, and an Irishman. The latter, of course, "takes the place of Judas.

"Some equally ridiculous stories follow, inserted for "the purpose of making our blessed Lord and his apos- "tles contemptible, but not taken, like the two just men- "tioned, from German folk-lore." *

After that Judas went to Jerusalem, but Jeshu and Peter tarried

* But does not much of the German folk lore antedate the Christian era? The story of William Tell is prehistoric.

awaiting him, (at Laish*), for they trusted him. Now when Judas was come to Jerusalem, he related to the King and the elders the words and deeds of Jeshu, and how, through the power of the incommunicable Name, he had wrought such wonders that the people of Ai believed in him, and how that he had taken to wife the daughter of Karkamus, chief ruler of Ai.

Then the King and the elders asked counsel of Judas how they might take Jeshu and his disciples. Judas answered, Persuade Jagar Ben Purah, their host, to mix the water of forgetfulness with their wine. We will come to Jerusalem to the Feast of Tabernacles; and then do ye take him and his disciples. For Jagar Purah is the brother of the Gerathite Karkamus; but I will persuade Jeshu that Jagar Purah is the brother of Karkamus of Ai, and he will believe my words, and they will all come up to the Feast of Tabernacles. Now when they shall have drunk of that wine, then will Jeshu forget the incommunicable Name, and so will be unable to deliver himself out of your hands, so that ye can capture him and hold him fast.

Then answered the King and the elders, Thy counsel is good; go in peace, and we will appoint a fast. Therefore Judas went his way on the third of the month Tirsi, (October), and the great assembly in Jerusalem fasted a great fast, and prayed God to deliver Jeshu and his followers into their hands. And they undertook for themselves and for their successors a fast to be held annually on the third of the month Tirsi forever.

When Judas had returned to Jeshu he related to him, I have been attentive to hear what is spoken in Jerusalem, and none so much as wag their tongues against thee. Yea, when the King took Johannus to slay him his disciples came in force and rescued him. And Johannus said to me, Go, say to Jesus our Lord, that he come with his disciples and we will protect him; and see! the host, Jager Purah, is brother of Karkamus, ruler of Ai, and an uncle of thy betrothed.

Now when Jeshu heard the words of Judas he believed them; for the inhabitants of Jerusalem and their neighbors fasted incessantly during the six days between the feast of the New Year and

*Laish is inserted by Mr. Gould, but whether from inference or actual mention in the untranslated part of the story, we do not know. Laish was situated about 30 miles north of the sea of Galilee.

the Day of Atonement; yea, even on the Sabbath day did some of them fast. And when those men who were not in the secret asked wherefore they fasted at this unusual time, when it was not customary to fast save on the Day of Atonement, the elders answered them, This is done because the King of the Gentiles has sent and threatened us with war.

But Jeshu and his disciples dressed themselves in the costume of the men of Ai, that they might not be recognized in Jerusalem; and in the fast on the Day of Atonement, Jeshu came with his disciples to Jerusalem and entered into the house of Purah, and said, Of me it is written, Who is this that cometh from Edom, with dyed garments from Bozrah? I that speak in righteousness, mighty to save. I have trodden the wine-press alone, and of the people there was none with me. (Isa. lxiii, 1–3). For now am I come from Edom to the house of Purah, and of thee, Purah, was it written, Jegar Sahadutha! (Gen. xxxi, 47). For thou shalt be to us a hill of witness and assured protection. But I have come here to Jerusalem to abolish the festivals and the holy seasons and the appointed holy days. And he that believeth in me shall have his portion in eternal life. I will give forth a new law in Jerusalem, for of me was it written, Out of Zion shall the law go forth, and the word of the Lord from Jerusalem. (Isa. ii, 3). And their sins and unrighteousness will I atone for with my blood. But after I am dead I will arise to life again, for it is written, I kill and make alive; I bring down to hell and raise up therefrom again.

But Judas betook himself secretly to the King and told him how that Jeshu and his disciples were in the house of Purah. Therefore the King sent many priests into the house of Purah, who said unto Jeshu, We are ignorant men, and believe in thee and thy word, but do this, we pray thee: work a miracle before our eyes.

Then Jeshu wrought before them wonders by means of the incommunicable Name.

And on the great Day of Atonement he and his disciples ate and drank, and fasted not; and they drank of the wine wherewith was mingled the water of forgetfulness and then betook themselves to rest.

And when midnight was now come, behold, servants of the King surrounded the house, and to them Purah opened the door. And the servants broke into the room where Jeshu and his disciples were, and they cast them into chains.

Then Jeshu directed his mind to the incommunicable Name; but he could not recall it, for it had vanished from his recollection.

And the servants of the King led Jeshu and his disciples to the prison of the blasphemers. And in the morning they told the King that Jeshu and his disciples were taken and cast into prison. Then he ordered that they should be detained till the Feast of Tabernacles.

And on that feast all the people of the Lord came together to the feast, as Moses had commanded them. Then the King ordered that Jeshu's disciples should be stoned outside the city; and all the Israelites looked on and heaped stones on the disciples. And all Israel broke forth into hymns of praise to the God of Israel that these men of Belial had thus fallen into their hands.

But Jeshu was kept still in prison; for the King would not slay him till the men of Ai had seen that his words were naught, and what sort of a prophet he was proved to be.

Also he wrote letters throughout the land to the councils of the Synagogues to learn from them after what manner Jeshu should be put to death, and summoning all to assemble at Jerusalem on the next feast of the Passover to execute Jeshu, as it is written, Whosoever blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him. (Lev. xxiv, 16).

But the people of Girmajesa (Germany) and all that country round, what is this day called Wormajesa (Worms) in the land of the Emperor, and the little council in the town of Wormajesa, answered the King in this wise: Let Jesus go, and slay him not. Let him live till he die and perish.*

But when the feast of the Passover drew nigh it was heralded through all the land of Judea that any one who had aught to say in favor and for the exculpation of Jeshu, should declare it before the King. But all the people with one consent declared that Jeshu must die.

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* This mention of Germany, Worms and the Emperor is adduced by Mr. Gould as certain proof of the very late date of the document. But we believe this whole paragraph to be an interpolation. The story reads just as well without it. The passage in Josephus concerning Christ is admitted by Mr. Gould to be an early interpolation; why may not this about Germany be a late one? That was a pious fraud; this evidently a joke by a wicked scribe. But a worshiper of the "blessed Jesus" could hardly be expected to see it.

Therefore on the eve of the Passover Jeshu was brought out of prison, and they cried before him, So may all thine enemies perish O Lord! And they hanged him on a tree outside of Jerusalem, as the King and elders of Jerusalem commanded.

And all Israel looked on and praised and glorified God.

Now when even was come Judas took down the body of Jeshu from the tree and laid it in his garden in a conduit.

But when the people of Ai heard that Jeshu had been hung they became enemies to Israel. And the people of Ai attacked the Israelites and slew of them two thousand men. And the Israelites could not go to the feasts because of the men of Ai. Therefore the King proclaimed war against Ai; but he could not overcome it, for mightily grew the multitude of those who believed in Jeshu, even under the eyes of the King of Jerusalem.

And some of these went to Ai and declared that on the third day after Jeshu had been hung fire had fallen from heaven, which had surrounded Jeshu, and he had arisen alive and gone up to heaven.

And the people of Ai believed what was said, and swore to avenge on the children of Israel the crime they had committed in hanging Jeshu. Now when Judas saw that the people of Ai threatened great things, he wrote a letter unto them saying, There is no peace to the ungodly, saith the Lord; therefore do the people take counsel together and the Gentiles imagine a vain thing. Come to Jerusalem and see your false prophet. For lo! he is dead and buried in a conduit.

Now when they heard this the men of Ai went to Jerusalem and saw Jeshu lying where had been said. But nevertheless, when they returned to Ai they said that all Judas had written was false. For lo! said they, when we came to Jerusalem we found that all believed in Jeshu, and had risen and expelled the King out of the city because he believed not; and many of the elders have they slain. Then the men of Ai believed those words of the messengers, and they proclaimed war against Israel.

Now when the King and the elders saw that the men of Ai were about to encamp against them, and that the numbers of these worthless men grew—they were the brethren and kinsmen of Jeshu—they took counsel what they should do in such sore straits as they were in.

And Judas said, lo! Jeshu has an uncle Simon, son of Kalpus,* who is now alive, and he is an honorable old man. Give him the incommunicable Name and let him work wonders in Ai, and tell the people that he does them in the name of Jesus. And they will believe Simon because he is the uncle of Jeshu. But Simon must make them believe that Jeshu committed to him all power to teach them not to ill-treat the Israelites, and [that] he has reserved them for his own vengeance.

This counsel pleased the King and the elders, and they went to Simon and told him the matter.

Then went Simon when he had learned the Name and drew nigh unto Ai, and he raised a cloud and thunder and lightning. And he seated himself on the cloud, and as the thunder rolled he cried, Ye men of Ai, gather yourselves together at the tower of Ai, and there will I give you commandments from Jeshu.

But when the people of Ai heard this voice they were afraid, and they assembled on all sides about the tower. And lo! Simon was borne thither on the cloud; and he stepped upon the tower. And the men of Ai fell on their faces before him.

"This is probably taken from the story of Simon Magus "in the Pseudo-Linus [Acts of Peter and Paul]. In the "apocryphal book of the Death of the Virgin [Passing "of Mary] the Apostles come to her death-bed riding on "clouds. Ai is here Rome, not Capernaum."†

Then Simon said, I am Simon Ben Kalpus, uncle of Jeshu. Jeshu came and sent me unto you to teach you his law, for Jesus is the Son of God. And lo! I will give you the law of Jesus, which is a new commandment.

Then he wrought before them signs and wonders, and he said to

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* This Simon son of Kalpus answers to Simon Ben Kepha in the first Toldoth Jeshu. But Mr. Gould, ignoring that coincidence, seeks to identify this person with Simeon Ben Chelptu, who lived about A. D. 160. We leave the critical reader to judge which of the two conjectures is most likely to be true.

† Heretofore the author has supposed that Ai meant Capernaum. Now, presto, he dogmatically asserts that it is Rome! Why? Because a similar legend is told about Simon Magus flying from a tower at Rome in the reign of Nero. But so also the first Toldoth Jeshu says that Simon Kepha died on a tower in the city of the Nazareans, about 39 B. C. The legend is, perhaps, prehistoric.

the people of Ai, Swear to me to obey all that I tell you. And they swore to him. Then said Simon, Go to your own homes. And all the people of Ai returned to their dwellings.

Now Simon sat on the tower and wrote the commandments even as the King and elders had decided. And he changed the Alphabet, and gave the letters new names, as secretly to protest that all he taught written in those letters was lies. And this was the Alphabet he wrote: A, Be, Ce, De, E, Ef, Cha, I, Ka, El, Em, En, O, Pe, Ku, Er, Es, Te, U, Ix, Ejed, Zet.*

And this is the interpretation: My father is Esau, who was a huntsman, and was weary; and lo! his sons believed in Jesus, who lives as God.

And Simon composed for the deception of the people of Ai lying books, and he called them "Avonkelajon" (Evangelium), which, being interpreted, is the End of Ungodliness. But they thought he said "Eben gillajon," which means Father, Son and Holy Ghost. He also wrote books in the name of the disciples of Jeshu, and especially in that of Johannes, and said that Jeshu had given him these.

But with special purpose he composed the Book of Johannes, (the Apocalypse), for the men of Ai thought it contained mysteries, whereas it contained pure invention. For instance, he wrote in the Book of Johannes that Johannes saw a beast with seven heads and seven horns and seven crowns, and the name of the beast was Blasphemy, and the number of the beast 666. Now the seven heads mean the seven letters which compose the words "Jeshu of Nazareth." And in like manner the number 666 is that which is the sum of the letters composing this name.† In like way did Simon compose all the books to deceive the people, as the King and the elders had bidden him.

And on the sixth day of the third month Simon sat on the cloud, and the people of Ai were gathered together before him at the tower, and he gave them the book Avonkelajon, and said to them, When ye have children born to you ye must sprinkle them with water in token that Jeshu was washed in the water Boleth, and ye must observe all the commandments that are written in the book of

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*Are we then to believe that Simon Ben Kalpus invented the Roman alphabet?

†We presume the Hebrew is ישו נ״צר (Jeshu Natzer,) which letters number 666

Avonkelajon. And ye must wage no war against the people of Israel, for Jeshu has reserved them to avenge himself on them himself.

Now when the people of Ai heard these words they answered that they would keep them. And Simon returned on his cloud to Jerusalem. And all the people thought he had gone up in a cloud to heaven to bring destruction on the Israelites.

"The author probably saw representations of the As-
" cension and the Last Judgment, with Christ seated with
" the Books of Life and Death in his hand on a great
" white cloud, and composed this story out of what he
" saw, associating the pictures with the floating popular
" legend of Simon Magus."

Not long after this, King Herod died [B. C. 4], and was succeeded by his son [Archelaus] in the kingdom of Israel. But when he had obtained the throne he heard that the people of Ai had made images in honor of Jesus and Mary, and he wrote letters to Ai and ordered their destruction, otherwise he would make war against them.

Then the people of Ai sent asking help of the Emperor [Augustus] against the King of Israel. But the Emperor would not assist them and war against Israel. Therefore, when the people of Ai saw that there was no help they burned the images and bound themselves before the sons of Israel.

And about this time Miriam, the mother of Jeshu died. Then the King [Archelaus] ordered that she should be buried at the foot of the tree on which Jeshu had hung; and there he also had the brothers and sisters of Jeshu hung up. And they were hung, and a memorial stone was set up on the spot.

But the worthless men, their kinsmen, came and destroyed the memorial stone and set up another in its stead, on which they wrote the words, "Lo! this is a ladder set upon the earth, whose head reaches to heaven, and the angels of God ascend and descend upon it, and the mother rejoices here in her children, Allelujah!"

Now when the King heard this he destroyed the memorial they had erected, and killed a hundred of the kindred of Jeshu.

Then went Simon, son of Kalpus, to the King and said, Suffer me and I will draw away these people from Jerusalem. And the King said, Be it so; go, and the Lord be with thee! Therefore

Simon went secretly to these worthless men and said to them, Let us go together to Ai, and there shall ye see wonders which I will work. And some went to Ai, but others seated themselves beside Simon on his cloud, and left Jerusalem with him. And on the way Simon cast down those who sat on the cloud with him upon the earth, so that they died.

"In the story of Simon the Sorcerer it is at the prayer "of Simon Peter that the Sorcerer falls whilst flying and "breaks all his bones. Perhaps the author saw a picture "of the Judgment with saints on the cloud with Jesus, "and the lost falling into the flames of hell."

And when Simon returned to Jerusalem he told the King what he had done, and the King rejoiced greatly. And Simon left not the court of the King till his death. And when he died all the Jews observed the day as a fast, and it was the 9th of the month Teboth (January.)

But those who had gone to Ai at the word of Simon believed that Simon and those with him had gone up together into heaven on the cloud.

And when men saw what Simon had taught the people of Ai in the name of Jesus, they followed them also, and they took them the daughters of Ai to wife, and sent letters unto the furthest islands with the book Avonkelajon, and undertook for themselves and for their descendants, to hold to all the words of the book Avonkelajon.

Therefore they abolished the Law, and chose the first day of the week as the Sabbath, for that was the birthday [!] of Jesus, and they ordained many other customs and bad feasts. Therefore have they no part and lot in Israel. They are accursed in this world, and accursed in the world to come. But the Lord bless his people Israel with peace.

These are the words of the Rabbi Jochanan, son of Saccai, in Jerusalem.

"That this second version of the Life of Jeshu is later "than the first one, I think there can be little doubt. It "is more full of absurdities than the first, it adopts Ger- "man household tales, and exhibits an ignorance of his- "tory even more astounding than the first Life. The

"preachers of the 'Evangelium' marry wives, and there "is a burning of images of St. Mary and our Lord. "These are *perhaps* indications of its having been com- "posed after the Reformation.

"Luther did not know anything of the Life published "later by Huldrich. The only Toldoth Jeshu he was "acquainted with was that afterwards published by Wag- "enseil."*

* It is not likely that Luther saw the same version which Wagenseil brought to light and translated long after Luther's death, but the version published in the 13th century. See below: SEPHER TOLDOTH JESHU IN THE 13TH CENTURY.

SEPHER TOLDOTH JESHU IN THE SECOND CENTURY.

In Voltaire's "Philosophical Dictionary," article "Messiah," reference is made to "Sepher Toldoth Jeshu," brought to light by Wagenseil in 1681. Voltaire characterizes it as "a monstrous history of the life of our Savior, forged with the utmost disingenuousness," and after giving a brief outline of the story, he says:

"This detestable book was known in the 2d century. Celsus confidently cites it, and Origen refutes it."

We would like to be able to reaffirm the statement that Celsus cited our Toldoth Jeshu, but it is certain that he referred to a story which differed from it in some particulars, as well as from our Gospels. Origen himself says (i, 62:) "Celsus does not appear even to have read the Gospel narratives." Quite likely; indeed, if Celsus wrote as early as Tischendorf, Lardner, and other orthodox scholars claim, to wit, between A. D. 150 and 176, it is more than likely he did not read them, because there is no trace of the existence of our four Gospels before A. D. 180. But, on the other hand, Celsus did cite a story similar to our "Toldoth Jeshu."

The following passage in Justin shows a remarkable variation in his Gospel from any of ours:

"When Jesus had gone to the river Jordan, where John was baptizing, and when he had stepped into the water *a fire was kindled in the Jordan;* and when he came out of the water the Holy Ghost lighted on him like a dove." (Dial. Trypho, ch. 88.)

Celsus, referring to the same event, says that the sole testimony in regard to the opening of the heavens and the appearance of the dove comes from Jesus himself. This

Origen corrects by quoting John i, 32–34, where John the Baptist bears witness to the fact, and argues that it was not in keeping with the character of Jesus to bear witness of himself, nor did the Scripture say that *he* saw the dove. And in the same connection Origen makes the significant remark that "the Jews do not connect John [the Baptist] with Jesus." (i, 48.) Of course not, for their Jesus lived a century before John.

Celsus says that Jesus was reported to have been "little, ill-favored, and ignoble." Origen's answer is remarkable. He admits that Jesus was ill-favored, denies that he was ignoble, and says there is no certain evidence that he was little. (vi, 75.) But the only proof he adduces is from prophecy. He quotes the Septuagint version of Isaiah liii, 2, 3, which reads, "He had no form nor beauty; but his form was *ignoble* and *inferior* to that of the sons of men." (Instead of "ignoble," the English translation of Origen has *without honor*.) Origen then cites Psalm xlv, 3, "Gird thy sword upon thy thigh, O most mighty, with thy comeliness and beauty," to prove that Jesus was not ugly in appearance, and argues that he looked differently to different persons and at different times. On the whole, Celsus seems to have the best of the argument.

It is enough, therefore, for our purpose that such a story as our Toldoth Jeshu was current and, no doubt, in writing as early, if not earlier than A. D. 180, when our four Gospels first appeared. But as to "Sepher Toldoth Jeshu" being a "detestable forgery," if Voltaire were living now, he might have said the same about the four Gospels, and have appealed to admissions of some of the most learned Christian scholars in support of the affirmation.

SEPHER TOLDOTH JESHU IN THE THIRTEENTH CENTURY.

Gliding down the stream of time a thousand years we find but few references to the Jesus described by Celsus and the Talmud. This, however, is not surprising in view of the fact of the suppression of all anti-Christian literature. But just as we pass the midnight of Christianity the legend comes to light. One Raymundus Martini, near the close of the 13th century, unearths a Hebrew or Chaldean manuscript and publishes a Latin translation of a part of the story, which we now present in English as follows:

In the days of Queen Elani (*i. e.*, Helena) who reigned over the whole land of Israel, Jesus the Nazarean came to Jerusalem and found in the Temple of the Lord a stone on which once rested the ark of God, and it had written thereon *Shem Hamphoras* (*i. e.*, the interpreted name.) For whoever should read and learn the letters of this name would be able to do whatever he wished. The wise men, therefore, fearing that the people of Israel might make out the name and by virtue thereof destroy the world, made two brazen dogs and placed them on the two columns at the door of the Sanctuary. Whenever, therefore, any one went there and learned the letters of the name aforesaid and came out, the brazen dogs barked at him so terribly that in his fright he forgot the name and the letters which he had learned.

Therefore came Jesus the Nazarean, and going into the Temple he learned the letters and wrote them on a piece of parchment. Then he cut the flesh of his leg and placed in the incision the said piece of parchment, and speaking the name, he felt no pain, and the skin presently closed up as it was before. And as he was going out of the Temple the aforesaid brazen bogs barked at him and at once he forgot the name. Then he looked at the parchment where the letters of the *Shem Hamphoras* were and again learned them.

Having done this he gathered together 310 young men of Israel and said to them: The wise men declare me a bastard because they

seek to have domain over Israel; but ye know that all the prophets spoke concerning the Messiah, and verily I am he; and concerning me Esaias the prophet said (chap. vii,) Behold a virgin shall conceive and shall bring forth a son and shall call his name Immanuel. David, my ancestor, also prophesied concerning me and said (Ps. ii,) The Lord said to me, Thou art my son, this day have I begotten thee. Therefore did my mother conceive me without knowing a man, by the power of God. They therefore are illegitimate and not I, as it is said (Hos. ii,) And I will not have mercy on her children, for they are children of whoredoms.

The young men replied to him, If thou art the Messiah, show us a sign. What sign, said he, do you ask of me? They said to him, Make a cripple stand up like ourselves. He said to them, Bring one to me. Straightway, therefore, they brought to him a cripple who had never stood on his feet. He pronounced over him the *Shem Hamphoras*, and in that same hour the cripple arose and stood on his feet. Therefore all bowed down to Jesus and said, Without doubt this is the Messiah.

Then they brought to him a leper, and he spoke the Name and laid his hand upon him, and straightway he was cured. Therefore many of the low people of our nation joined him.

The wise men who trusted in Israel, seeing this, therefore took him and brought him to the Queen Helena, who governed all Israel, and said to her, O Sovereign, this man is a sorcerer and he leads the world into error. But Jesus said to her, O Sovereign, the ancient prophets spoke concerning me, one of whom said (Esai. xi, 1,) There shall come forth a branch out of the stem of Jesse. I am that branch. Moreover, David truly said (Ps. i, 1,) Blessed is he who walketh not nor goeth into the council of the ungodly.

The Queen said, Is it not written in your law as he doth say? They said to her, It is thus written in our law, but it is not spoken concerning him. But as to this man it is written (Deut. xiii, 5,) And that prophet who hath spoken wickedly against God shall be put to death. But concerning the Messiah it is said (Jer. xxiii, 6,) In his days Judah shall be saved.

The bad fellow answered and said to the Queen, I am he because I raise the dead.

Therefore, the Queen sent away the more faithful of her attendants, and this ungodly fellow raised a dead person by the *Shem Hamphoras*. Then the Queen was astounded and said, Truly this

is a great sign. And she bade the wise men adieu, and they departed abashed from her presence. Then there was great grief among them and in Israel.

Now Jesus went to upper Galilee. And the wise men went to the Queen and said to her, O Sovereign, this man is a sorcerer and he deceiveth the people. So she sent soldiers to take him. And the men of Galilee would not permit it, but were ready to resist them. Jesus said, Do not fight for me, for the strength of my father in heaven and the signs which he hath given me will protect me. Therefore the men of Galilee made birds of mud in his presence and he spoke the *Shem Hamphoras* over them, and straightway the birds flew. Then all fell down on their faces and worshiped him.

And in the same hour he ordered a great millstone to be brought and cast into the sea, which being done, the impious fellow pronounced the *Shem Hamphoras* and made the millstone float on the surface of the sea. And he sat upon it and said to the soldiers, Go to your Sovereign and tell her what ye have seen. Then he stood up before them and began to walk on the surface of the water.

The soldiers departed and told Queen Helena what they had seen. She, in great amazement, called the wise men and said to them, Ye say that this man is a sorcerer, but know ye that the wonders he hath wrought show him to be indeed the Son of God. They said, O Sovereign, make him come here and we will detect the fraud.

Meanwhile the elders of Israel went and got a certain man named Judah Scariot to enter the Holy of Holies and learn the letters of *Shem Hamphoras* just as Jesus had learned them; and he cut open the flesh of his leg and did whatever other things Jesus had done.

Then came the Nazarean with his associates, and the Queen commanded the wise men to come. And Jesus standing before the Queen said, Concerning me David prophesied (Ps. xxii,) For the dogs have compassed me, the assemblies of the wicked have besieged me. But it is also written concerning me (Jer. i, 8,) Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord. But the wise men contradicted him.

He said to the Queen, I shall ascend to heaven, for thus saith David concerning me (Ps. cviii,) Be thou exalted, O God, above the heavens. And he lifted his hands as if they were wings, and by repeating the *Shem Hamphoras* he flew up between heaven and earth.

When the wise men of Israel saw this they called upon Judah Scariot to pronounce the *Shem Hamphoras* and go up after him.

So he went up and wrestled with him, and both fell down; and the wicked one broke his arm. And for this cause every year the Christians wail before the paschal feast.

In that hour Israel took him and covering him with sackcloths struck him with a whip of pomegranate, saying to Queen Helena, If he be the son of God let him say who struck him. And he was unable to tell. Therefore the Queen said to the wise men, Lo, he is in your hands; do with him what is pleasing in your eyes.

Therefore they took him and led him out to hang him. But every stick of wood or tree on which he was placed was forthwith broken, because he by the *Shem Hamphoras* had conjured all wood so that it should not bear him up.

Then they went and brought the stem of a plant which is not wood, but an herb, and on that they hanged him.

Nor is it wonderful, for one of these plants grows so large in a single year, in the house of the Sanctuary, that it yields a hundred measures of seed.

The Latin translation of the above was made by a monk named Porchetus Salvaticus. It was afterwards translated into German by Luther, but we are not aware that it has ever been rendered into English till we did it for the *Truth Seeker*.

PAUL FLOURISHED BEFORE THE CHRISTIAN ERA.

The suspicion that Paul flourished a century before the time assigned to him in the book of Acts has never, we believe, been entertained by any one but ourself; nor did we even dream of it until a few months ago, while translating "Sepher Toldoth Jeshu," where we found a Simon Kepha dying on a tower about 39 B. C. We had long rejected as pure fiction the story about Peter and Paul in the Acts, but without suspecting that Paul and Kepha might have lived long before the time indicated in Acts. But finding a Simon Kepha in the century before the Christian era, we turned to Paul's Epistles to see if we could there discover any clue to dates, when lo! we found, in 2 Corinthians, xi, 32, this:

"In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me."

Now, we know from Josephus and other sources that Aretas, king of Arabia Petrea, held Damascus for many years prior to 63 B. C., when all Syria, Damascus included, became a part of the Roman Empire. And though there were other later kings of Arabia Petrea named Aretas —one even as late as A. D. 37, who fought and defeated his son-in-law Herod, tetrarch of Galilee and Perea (Jos. Ant. xviii, 5.—yet it does not appear that the last-named Aretas ever acquired any part of the Roman territory. Nor, indeed, was it possible for such a petty king to have marched an army 250 miles and taken the strong city of Damascus out of the hands of the Romans. The idea is simply preposterous.

The book of Acts affords the only data by which Paul is assigned to the middle of the 1st century. But that

book has been abundantly proved to be a fiction, gotten up in the 2d century. If any Freethinker thinks this a rash assertion let him consult Dr. Davidson's "Introduction to the Study of the New Testament," and the third volume of "Supernatural Religion." In chapter xiii of our REVELATIONS we have shown that the statements in Acts about Paul are altogether contradictory to his Epistles, and cannot be reconciled therewith. The genuine writings of Paul fit as well a century B. C. as the date commonly assigned to them. His Christ was not the Christ of the Gospels, nor did he know any Peter, but *Kepha* whose Aramaic name, meaning "rock," was translated into *Petros* long after his time, in order that the Romish Church might have a "rock" for its foundation. Given Alexander Selkirk, and a good novelist produces "Robinson Crusoe." Given Paul's epistles, and a priestly blockhead writes the story of Acts.

Therefore, the book of Acts being impeached, and admitted even by rational Christian scholars to be from beginning to end a forgery and a fiction, we fall back on the only other evidence, namely, Paul's own writings, not only for the facts of his life, but for the chronology; and there we find one single passage which points to the reign of King Aretas in Damascus, and makes Paul contemporary with the Simon Kepha of the Toldoth Jeshu, who died thirty-six years after the stoning and hanging of Jeshu, or about 39 B. C. That probably was the same Kepha to whom Paul so often refers, a rival and elder apostle of the same Jesus, afterwards called the Mashiach, the Christos, the anointed.

On this question of the antiquity of Paul, Kepha, and Jeshu, we feel that we stand upon a rock—a Kepha, a Petros—and the gates of Rome cannot prevail against us.

SILENCE OF JOSEPHUS, JUSTUS, AND PHILO.

Lest any benighted reader should think it a rash assertion that no Jewish or heathen writer of the 1st century has mentioned Christ or Christianity, we now adduce two extracts from the Rev. S. Baring Gould's "Lost and Hostile Gospels." On the very first page he says:

"It is singular that neither Philo, Josephus, nor Justus of Tiberias should have ever alluded to Christ or to primitive Christianity."

Again on page 3, after quoting the celebrated passage from Josephus, he says:

"That this passage is spurious has been almost universally acknowledged. It is first quoted by Eusebius in two places, (Eccl. Hist. i, 11; Demonst. Evang. iii,) but it was unknown to Justin Martyr, Clement of Alexandria, Tertullian, and Origen. Such testimony would certainly have been produced by Justin in his Apology or in his Controversy with Trypho the Jew, had it existed in the copies of Josephus at his time. The silence of Origen is still more significant. Celsus in his book against Christianity introduces a Jew. Origen attacks the arguments of Celsus and his Jew. He could not have failed to quote the words of Josephus, whose writings he knew, had the passage existed in the genuine text. He indeed distinctly affirms that Josephus did not believe in Christ. (Contr. Cels. i.)"

JOSEPHUS KNEW NO PAUL OR OTHER APOSTLES.

Josephus was born A. D. 37 in Jerusalem, where he lived until its destruction by Titus, A. D. 70. Few ancient historians wrote more fully and truthfully than he of the events of their time. Not more than eight years before his birth, unless all Christendom has been hoodwinked for 1700 years, the most momentous drama in the world's history, the crucifixion of the Son of God, was enacted in the city where our historian was born. Surely his father, who, he says, "was in great reputation in Jerusalem," and his mother, as well as his elder associates, must have often talked to him of that memorable event. But the all-searching historian is strangely silent concerning it, and his silence is the more unaccountable considering that learned churchmen, such as the distinguished translator of his works, Dr. William Whiston, have claimed him as an Ebionite or Nazarene Christian. But since Dr. Lardner conceded that the passages in Josephus concerning Christ were forged, most Christian scholars no longer claim him as a witness, but rather denounce him as an enemy, because he ignored the very existence of Christianity, whose alleged birthplace and centre was his native city.

Bear in mind that Josephus was born about the time of Paul's conversion, which, according to Acts, occurred some time between A. D. 30 and 38. That book describes five visits by Paul to Jerusalem, four of which were certainly in the lifetime of Josephus, to wit, about A. D. 44, 51, 56, and 58 or 60. Two of these were too important to have been ignored, namely, that of 51 and 58 or 60.

In 51 Josephus was fourteen years old, at which age, he says, he had made such attainments in learning that the high priests and principal men came frequently together to consult him on points of law. (Life, sec. 2.) How is it possible that so learned a youth should have taken no notice of the meeting of the first Christian council in his own city?

But take the last visit of Paul to Jerusalem, when Josephus was twenty-one or twenty-three years old. We read in Acts that the apostle was joyfully received by James and all the elders. To avoid offending the Jews he observed some of their rites. In spite of this his appearance in the temple excited a riot, and he was dragged out and would have been murdered but for the interposition of the Roman chief captain. Then he was permitted to address the crowd from the steps of the castle; but this did not appease their wrath, and he was taken within to save his life. The next day he was brought before the Jewish council, presided over by the high priest. Here, by an adroit plea, he gained the favor of the Pharisees; but such was the deadly hatred of the Sadducees that again the Roman captain had to rescue him from death. Then forty Jews took an oath not to eat or drink till they had slain him. Fortunately the apostle happened to have a friendly nephew in the city who informed the captain of the plot, whereupon he was hurried away by night to Cesarea under a strong guard of soldiers.

All this exciting scene escapes the notice of the great historian.

Again, a few days later, Paul's case was heard before Governor Felix at Cesarea, in the presence of the high priest and elders, who came from Jerusalem with eminent counsel to prosecute the apostle. Paul's eloquence was such as to cause Felix to tremble and postpone his de-

cision indefinitely; but what does Josephus know about this?

Again, after remaining a prisoner for two years, Festus succeeds Felix, and forthwith the Jews apply to the new governor to have Paul sent back to Jerusalem. But yielding to the wishes of the prisoner, Festus orders a rehearing at Cesarea. Accordingly, after a few days, on the arrival of King Agrippa, Paul has another notable trial before Governor Festus, King Agrippa, his wife Bernice, and leading Jews from Jerusalem. On this occasion Paul makes his grandest oratorical display, almost persuading the king to become a Christian. But Josephus knows no more of this than of the former events.

It is now A. D. 60, 61, or 62, and Paul is sent to Rome, where he arrives in 61, 62, or 63, and where he remains "two whole years," if not longer, as is generally believed.

Now, mark a contemporary event in the life of Josephus. He says (sec. 3) that in his 26th year (A. D. 62 or 63) he went to Rome to intercede for certain priests sent there by Felix to be tried before Cesar. (Paul was held by Felix and sent to Rome by his successor, Festus.) Josephus must have arrived while Paul was there, or, at the furthest, just at the end of his two years' confinement in Rome, where, as elsewhere, according to Acts, he discoursed pretty orthodox Pharisaism, such as Josephus himself professed. And yet the historian knows nothing of Paul at Rome.

Verily it would seem as if the writer of Acts had plagiarized this part of his story from Josephus, for the coincidence is remarkable in many respects, including the shipwreck which both so narrowly escaped.

It is scarcely necessary to notice the silence of Josephus concerning Peter, who is claimed by the Catholic Church to have been bishop of Rome from A. D. 42 to 66. The

story about Paul is itself a sufficient refutation of that absurd tradition. He found not only no Peter at Rome A. D. 61–63, but no Christian church, if indeed any Christians.

In the marginal chronology of our Bibles Paul's arrival at Rome is dated A. D. 63, but Smith's "Bible Dictionary" puts it A. D. 61, and in McClintock & Strong's "Cyclopedia of Biblical Literature" an attempt is made to fix it earlier, to wit, A. D. 56, by interpreting the "two years" of Acts xxiv, 27, to mean, not the term of Paul's detention, but Felix's term of office, and making it expire A. D. 55. This is not only contrary to heretofore accepted authorities, but an acknowledged impeachment of Josephus; and the main, if not sole, support of this change of dates is the doubtful *Annals* of pseudo-Tacitus. It is hardly possible that Josephus would go to Rome to intercede for friends who were sent there eight years before by Felix; therefore we incline even to the year 62 as the end of Felix's term, which would bring Paul and Josephus to Rome in the year 63. But even accepting the earliest date, 56, the silence of Josephus in regard to Paul and the Acts of the Apostles is no less unaccountable.

But so far as church history or chronology is concerned, there is no truth either in the Acts or Gospels. The evangelists wrote their drama from prior materials, of which our Toldoth Jeshu was probably a part. Jesus, Simon Kepha, and Paul lived and died before the reign of Tiberius. The Christ of Paul was not crucified under Pontius Pilate, but probably stoned and hanged, according to the inveterate practice of the Jews. The Romans omitted the stoning and impaled or tied their culprits on a stake. This stake was called in Greek *stauros*, and crucifixion *staurosis*. The earliest cross was a stake or tree. And it is remarkable that Peter twice charges the

Jews with slaying Jesus and hanging him on a tree—*xulon* (Acts v, 30; x, 39)—elsewhere translated "wood," "staff." Here seems to be a footprint of the story of Jeshu, who was stoned and hanged on a *xulon* a century before.

In Josephus we read of the stoning of "James the brother of Jesus, *who was called Christ*," (Ant. xx, 9.) Dr. Whiston in a note on this passage, assuming its integrity, disputes the fact of the death of James the Just at this time, about A. D. 62. And Dr. Lardner not only says that this manner of the death of James was unknown to the early Christians, but he and most other scholars reject as spurious the words "who was called Christ." It is plain enough, therefore, that nothing remains of the identity of the James of Josephus with "James, the brother of the Lord," mentioned by Paul in Galatians, much less with any mythical Apostle of the Gospels and Acts, or any pretended first Bishop of Jerusalem.

Now, therefore, can there be any reasonable doubt that James, Kepha, John, and Paul all lived before the Christian era? And, if so, is not this the most important literary discovery ever made?

ANTIQUITY OF THE TOLDOTH JESHU STORY.

When Professor Wagenseil brought to light the Sepher Toldoth Jeshu he published a long and tedious "Refutation" in Latin interspersed with Greek, Hebrew, and German. His argument is more against its truthfulness than its antiquity. He quotes in large type the passage from pseudo-Tacitus, as if it were a crowning proof of the existence of Jesus in the reign of Tiberius. (See our proofs of the forgery of that passage, pp. 28–30, 176–7.) He points out discrepancies between the different versions of the story of Jeshu. These we concede. The versions vary just as the Gospels do, and we will not undertake to harmonize the discords, nor even point out how much of the story is true, and how much false. But the fact of the stoning to death of Jeshu the son of Mary, about 75 B. C., as told in the Talmud, is admitted by Gould, and also, as we understand, by Wagenseil; while both of them have utterly failed, in our judgment, to prove the late origin of the Toldoth Jeshu story, which certainly reads as much like a historical narrative as any of the four Gospels, and seems to be far more faithful in its chronology.

Doubtless there are interpolations in both versions of the Toldoth Jeshu, as there are in all ancient documents. It is not likely that the fraud about Peter in Rome antedates the year 180. It is also quite possible that the Evangelists were acquainted with versions of the story (Luke i, 1) and therefore when Ireneus or some contemporary scribe redacted the four gospels, about the year 180, all such tell-tales were suppressed and destroyed.

Fellow Freethinkers, this big old gun has been spiked and buried for 1600 years. Two centuries ago Wagenseil discovered it and dug it up, but only to condemn and bury it again with the rubbish of his "Refutation," hoping that would be the last of it. But now ANTICHRIST has re-exhumed, unspiked, and mounted it. The metal is sound, the cannon won't explode, and its shot will penetrate and blow up the magazine of Christianity. Selah.

POSTSCRIPT.

That the "Annals" of Tacitus were forged in the 15th century is now claimed to be demonstrated by the author of a book entitled "Tacitus and Bracciolini," London, 1878. We have already alluded to the announcement of such a work, (p. 176.) For forty years Poggio Bracciolini was a Papal secretary and competent to commit such a forgery. In 1422, while in the receipt of a starvation salary, he was tempted by an offer of 500 sequins (nearly $50,000) to engage in some mysterious literary work. Seven years later six books of the "Annals" were brought to him by a monk from Saxony. Then all Christendom rejoiced to learn that the heathen Tacitus had mentioned Christ crucified under Pontius Pilate. The discovery was worth the money. Poggio, though a father both spiritually and carnally, was not a husband till the age of 54. At 72 he accepted the office of Secretary to the Republic of Florence, and at 79 he died, leaving five sons of his old age. Up to the last he was a busy student and writer. Fifty-six years after his death his fourth son was secretary to Pope Leo X, at which time the Pope's steward, stimulated by a munificent reward, discovered

the first six incomplete books of the "Annals"—probably the unfinished work of Poggio in his old age.

All we know of this new book is from an adverse critique in the *Edinburgh Review*. We find among other internal evidences of forgery the parallel passage from Sulpicius Severus, noticed by us on page 177. The reviewer seems to have made some good points against the author's classical scholarship, and that is about all he has done, in our judgment, to shake the strong presumption at least of forgery. His article concludes as follows:

"We have examined this curious volume in considerable detail, not because we are at all convinced by it, or that we doubt the authenticity of the 'Annals' of Tacitus, but because it exemplifies in a striking manner the skeptical tendency of the age to attack the authenticity of ancient writers. In our judgment the argument of Mr. Ross against the proper authorship of Tacitus is at least as plausible and ingenious as any of the recent attempts which have been made to shake the authority of the 4th Gospel; and if a similar *catena* of objections could be urged against any of the books of the canon of Scripture, we should probably be told that criticism had achieved a signal triumph over theological tradition. The truth is, that in such questions the probability lies on the side of long tradition, and it requires stronger evidence than this volume contains to shake it."

We are quite satisfied with the concession that the cloud on the title of the "Annals" is at least as dark as that on the 4th Gospel. And as for "long tradition" we think it will be found a little too long to prove Christ crucified under Pontius Pilate.

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